# PRAŚNA UPANISAD

With the Commentary of ŚANKARĀCĀRYA

Translated by SWĀMĪ GAMBHĪRĀNANDA



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### PREFACE TO THE SECOND EDITION

This new edition of the *Praśna Upaniṣad* has been thoroughly revised by the author himself. In the matter of printing, to facilitate things for the reader, more space is given between the translation of the text and the translation of the *bhāṣya*. In the references, where only the figures without the name of any book occur, they refer to the *śloka* of this particular Upaniṣad.

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#### PREFACE TO THE FIRST EDITION

The Prasna Upanisad is fourth in the series of Upanisads being published separately, taking each of them in its entirety from the earlier two-volume edition, Eight Upanisads, published by us. This has been preceded by the Aitareya Upanisad, the Mundaka Upanisad, and the Māndūkya Upanisad with the Kārikā, thus completing the publication of the four Upanisads in the second volume of Eight Upanisads.

In the translation of the commentary, the words quoted from the text by Śrī Śańkarācārya are given in italics. These are followed by commas and the English equivalents. Informative explanatory footnotes have been added

wherever necessary: ...

This Upanișad derives its name from the six prainas or questions it contains. It belongs to the Atharva Veda, and very probably is of the Pippalāda sākhā. Śrī Śańkara refers to it as a Brāhmaṇa, complementary to the Mantra Upaniṣad, i.e. the Mundaka Upaniṣad, which also belongs to the same Veda.

As the very name implies, the *Prasna Upaniṣad* discusses philosophical problems through the medium of questions and answers between six students and a sage, Pippalāda. The students approach him in accordance with the Vedic tradition, with sacrificial fuel in hand, in all humility, and with a desire to know the ultimate Truth. They are genuine seekers after Truth. They ask him various questions relating to the source of all beings, the number of deities, and the chief among them, the nature and

function of Prāṇa, the vital force, the nature of waking, dream, and sleep states and the function of the senses in each of the states, meditation on the sacred syllable *Om*, and what it leads to, and finally the nature of the Supreme Persons, the conscious Being in man, Brahman, higher than whom there is nothing to be known. And to each of these questions, the sage gives a suitable answer, making it intelligible and easy of comprehension by means of interesting analogies and similes.

Like the Taittirīya Upaniṣad, it leads the aspirant gradually from the gross to the subtle principles of life and eventually points to the acme of spiritual perfection.

It is our hope that the *Prasna Upanisad* in this form will be welcomed by all lovers of our philosophical and spiritual lore.

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# KEY TO TRANSLITERATION AND PRONUNCIATION

	Sounds like		Sounds like
अ	a o in son	ड	d d
आ	ā a in master	ढ	dh dh in godhood
कि निय	i i in if	ण	n n in under
	ī ee in feel	त	t French t
उ	u u in full	थ	th th in thumb
ऊ	ų oo in boot	द	d th in then
ऋ	r somewhat between	घ	dh theh in breathe here
	r and ri	न	n n
ए	e a in evade	प	p p
ऐ	ai y in my	फ	ph ph in loop-hole
ओ	o o in over	ब	b b
औ	au ow in now	भ	bh bh in abhor
क	k k	म	m m
ख	kh ckh in blockhead	य	у .
	g g (hard)	र	rr
घ	gh gh in log-hut	ल	11 data
ङ	n ng	व	v in avert
च	c ch (not k)	श	ś sh
छ	ch chh in catch him	ष	s sh in show
ज	jj	स	SS.
升	jh dgeh in hedgehog	ह	h h
ञ	n (somewhat)	with the	m m in hum
ट	t t	Spinste.	h half h in huh!

ਰ th th in ant-hill

#### LIST OF ABBREVIATIONS

A.G. Ānanda Giri Ai. Aitareva Upan

Ai. Aitareya Upanişad Ai.Ā. Aitareya Āranyaka

Ap. Āpastamba Dharma-Sūtras Bṛ. Bṛhadāraṇyaka Upaniṣad Ch. Chāndogya Upanisad

G. Bhagavad Gītā

Īś. Īśā Upaniṣad

Jā. Jābāla Upaniṣad

Ka. Kaṭha Upaniṣad

Kau. Kauṣītaki Upaniṣad

Ke. Kena Upanisad M. Manu Samhitā

Mai. Maitrāyaṇī Upaniṣad
Ma.Nā. Mahānārāyaṇa Upaniṣad
Mā. Māṇḍūkya Upaniṣad

Mbh. Mahābhārata

Mu. Mundaka Upanişad Muk. Muktika Upanişad

Np. Nārada-Parivrājaka Upanisad

Pr, Praśna Upanisad Ś. Śankarānanda

Šv. Švetāšvatara Upanisad
Tai. Taittirīya Upanisad
Tai.Ā. Taittirīya Āraņyaka
Tai.B. Taittirīya Brāhmaņa
Tai.S. Taittirīya Samhitā

Y. Yajur-Veda

# PRAŚNA UPANISAD

ॐ भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवाःमस्तनूभि-र्व्यशेम देवहितं यदायुः॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ ॐ शान्तिः शान्तिः शान्तिः॥

Om! O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; while praising (the gods) with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) Pūṣā (god of the earth) be propitious to us; may Garuda, the destroyer of evil, be well-disposed towards us; may Bṛhaspati ensure our welfare.

## PRAŚNA UPANIŞAD

### FIRST QUESTION

This brāhmaṇa¹ is begun as an elaborate reiteration of the subject-matter already dealt with in the mantra portion.² The story in the form of questions and answers by the rsis, however, is meant for eulogising the knowledge. Knowledge is thus praised by showing that it can be acquired by those who are endowed with self-control and who undergo such disciplines as living in the teacher's house for a year under the vow of brahmacarya³ and that it can be imparted by people who are almost omniscient like Pippalāda and others but not by a non-descript person. Moreover, brahmacarya and other disciplines become obligatory from their reference (in the story):

# ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी

1 i.e. this Upanisad occurring as the brāhmana or Vedic explanation of

the mantras of the Mundaka Upanisad.

<sup>2</sup> i.e. in the Mundaka Upanisad which presented the knowledge of the Self and talked of two kinds of knowledge—the higher and the lower. The latter relates to both rites and meditation. Of these two kinds of lower knowledge, the first is dealt with in the samhitā portion of the Vedas, the second is elaborated in the Second and Third Questions of this Upanisad. The First Question clarifies the result of both rites and meditation so as to generate a dislike for them. The Fourth Question is meant as an elaboration of the two verses in the Mundaka starting with 'As from a blazing fire' (Mu.II.i.1). The Fifth Question expands the meditation stated in the verse, 'Om is the bow,' etc, (Mu.II.ii.4). The Sixth Question is for elucidating the remaining portion beginning with 'From this emerges Prāṇa' (Mu.II.i.3)—A.G.

3 Celibacy and study of the Vedas with a pious attitude.

च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदिभः कवन्धी का-त्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह सिमत्पाणयो भगवन्तं पिप्पलाद-मुपसन्नाः ॥१॥

1. Sukešā, son of Bharadvāja; Satyakāma, son of Śibi; the grandson of Sūrya, born of the family of Garga; Kausalya, son of Aśvala; a scion of the line of Bhṛgu, born in Vidarbha; and Kabandhī, descendant of Katya—all these, who were devoted to (the inferior) Brahman, engaged in realizing (the inferior) Brahman, and intent on a search of the supreme Brahman, approached with faggots in hand, the venerable Pippalāda with the belief, 'This one will certainly tell us all about It.'

Sukeśā by name, and (known as) bhāradvājah, (because he was) the son of Bharadvāja. Śaibyah, the son of Śibi, who was Satyakāma by name. The son of Sūrya is Saurya, and Saurya's son is Sauryāyanī, the lengthening of i in Sauryāyanī being a Vedic licence; (and he was a) Gārgya, born in the line of Garga, Kausalya by name (and called) Āśvalāyana (because he was) the son of Aśvala. Bhārgava is one who was a scion of the line of Bhṛgu; and he was Vaidarbhi, being born in Vidarbha. Kabandhī by name; and he was Kātyāyana, a descendant (i.e. great-grandson) of Katya, and had his great-grandfather living, the suffix in the word being used to imply that sense. Te ha ete, these people who were such; were brahmaparāh, ever devoted to the inferior Brahman, mistaking that for the superior One; and they were brahmaniṣṭhāh, engaged in practices

leading to Its attainment; and they were param brahma anveṣamāṇāḥ, intent on a search of the supreme Brahman. What is that (Brahman)? That which is eternal and a thing to be realized. They, who searched for that Brahman with the idea, 'For the sake of attaining It, we shall make efforts to our hearts content', approached a teacher for knowing about It, with the belief: 'Eṣaḥ ha vai tat sarvam vakṣyati, this one will certainly tell us everything regarding It.' How did they go? Samitpāṇayaḥ, with loads of faggot in hand; te ha, those people; upasannāḥ, approached; bhagavantam pippalādam, the venerable Pippalāda, the teacher.

तान् ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ।।२।।

2. To them the seer said, 'Live (here) for a year in a fitting manner, again with control over the senses and with brahmacarya and faith. Then put questions as you please. If we know, we shall explain all that you ask.'

Tān, to them, who had approached (him) thus; sah, he; the rṣih, seer; uvāca ha, said; — 'Although you have already practised control of the senses, still bhūyah eva, over again; you sanvatsyatha, dwell here in a fitting manner; whole-heartedly serving your teacher, sanvatsaram, for the period of a year; tapasā, with control of the senses; and especially brahmacaryena, with brahmacarya; and śraddhayā, with faith, endowed with earnest belief in the truth (of the

<sup>1</sup> S. interprets vah as 'to you'—'we shall explain everything to you.'

scriptures and the teacher's words). After that prechata praśnān, put questions, with regard to anything that anyone (of you) may desire to know; yathākāmam, as you please, in accordance with the desire that each of you may entertain. Yadi vijñāsyāmaḥ, if we happen to know, what you ask; yaksyāmaḥ, we shall explain; sarvam ha vaḥ, all, that you ask.' The word 'if' is used to express the absence of conceit, but not to betray ignorance or doubt, which fact is obvious from the solution of the questions (by him).

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ। भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥३॥

3. After that Kabandhī, descendant of Katya, having approached (him) asked, 'Venerable sir, from what indeed are all these beings born?'

Atha, after that, after the lapse of a year; kabandhī-kātyāyanaḥ, Kabandhī, great-grandson of Katya; upetya, having approached (him); papraccha, asked; 'Bhagavan; O venerable sir; kutaḥ ha vā, from what indeed; imāḥ prajāḥ, these beings, counting from the Brāhmaṇas; prajā-yante, are born?' The result obtained and the course merited by following the rites etc. in combination with the lower knowledge have to be stated; and hence this question.

तस्मै स होवाच प्रजाकामो वै प्रजापितः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमृत्पादयते। रियं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥४॥ 4. To him he said: As is well known, the Lord of all creatures, having become desirous of progeny, He deliberated on (past Vedic) knowledge. Having brooded on that knowledge, He created a couple—food and Prāṇa—under the idea, 'These two will produce creatures for me in multifarious ways.'

Tasmai, to him, who had inquired thus; sah ha uvāca, he said; in order to solve that question: Vai, as is well known, having become prajākāmah, desirous of creating progeny, for Himself-being filled with the idea, 'I shall create by becoming the soul of all'; prajāpatih, the Lord of creatures -who had practised (meditation and rites conjointly in his earlier life) as already mentioned, and was full of that thought-evolved, at the commencement of a cycle (of creation), as Hiranyagarbha1 by becoming the Lord of all moving and motionless creatures that were being created. (And having become Hiranyagarbha,) sah tapah atapyata, He practised, deliberated on; the tapas, consisting in the knowledge which was acquired in the past life and which related to objects revealed by the Vedas. Then, tapastaptvā, after having practised tapas in that way, having revolved in His mind the Vedic knowledge; sah, He; utpādayate, created; mithunam, a couple that is instrumental to creation; (the couple, viz) rayim ca, the moon, the food; prāṇam ca, and Prāṇa, fire, the eater (the sun). After

<sup>&</sup>lt;sup>1</sup> In His previous life He was a human aspirant meditating on Prajāpati (Hiranyagarbha) with the belief, 'I am Prajāpati, identified with all.' That intense meditation made Him Prajāpati at the beginning of the present cycle of creation. Even then the belief that He is Prajāpati persisted, and He had still in His mind all the Vedic knowledge acquired earlier.

creating the cosmic egg, He created the sun and the moon, under the idea, 'Etau, these two, viz fire and moon, which are the eater and the eaten; prajāh karisyatah, will produce creatures; bahudhā, multifariously; me, for me.'

## आदित्यो ह वै प्राणो रियरेव चन्द्रमा रियर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रियः ॥५॥

5. The sun is verily Prāṇa, and food is verily the moon. Whatever is gross or subtle is but food. The gross, as distinguished from that (subtle), is certainly food (of the subtle).

Of these, ādityaḥ ha vai, the sun, verily; is prāṇaḥ, Prāṇa—the eater, fire; rayiḥ eva, the food is verily; candramā, the moon; rayiḥ is certainly the food and it is the moon. That which is the eater and that which is the food are but one; they are but Prajāpati who has become the couple, the distinction being made from the standpoint of superiority and inferiority. How? Etat sarvam, all this; rayiḥ vai, is but food. All of what? Yat mūrtam, whatever is formed, gross; ca amūrtam, and whatever is formless, subtle; all gross and subtle things, which constitute the food and the eater, are but rayiḥ, food. That mūrtiḥ, gross; which is different tasmāt, from that, from the subtle, which

<sup>&</sup>lt;sup>1</sup> He projected the couple, the sun and the moon, and became identified with it. Then He created the year that is dependent on that couple, and became identified with the year. Thus successively He produced and became identified with the half-year, month, fortnight, day and night; rice, barley, and other foodstuff; semen and creatures. *Prāṇa* and *rayi* convey the ideas of energy and matter.

is wholly distinct; is indeed rayih, food, since it is eaten up by the formless.<sup>1</sup>

Similarly, the formless Prāṇa (life), the eater, is also everything that is eaten, and hence it is all. How?

अथादित्य उदयन्यत्प्राची दिशं प्रविशति तेन प्राच्यान् प्राणान् रिश्मषु सनिधत्ते। यद्दक्षिणां यत् प्रतीची यदुदीची यदधो यदूर्ध्व यदन्तरा दिशो यत् सर्वं प्रकाशयति तेन सर्वान् प्राणान् रिश्मषु सनिधत्ते।।६।।

6. Now then, the fact that the sun, while rising, enters into the eastern direction, thereby it absorbs into its rays all the creatures in the east. That it enters into the south, that it enters into the west, that it enters into the north, that it reaches the nadir and the zenith, that it enters the intermediate points of the zodiac, that it illumines all, thereby it absorbs all living things into its rays.

Atha, now then; yat, the fact that; ādityaḥ udayan, the sun, as it rises up, as it comes within the vision of creatures; pravišati, enters (that is to say,) pervades through its own light; prācīm dišam, the eastern quarter; tena, thereby, by that self-expansion—because these are pervaded by it; it samnidhatte, absorbs; rašmisu, into its rays which are but its own pervasivė light; prācyān prāṇān, all that lives in, all creatures that happen to be included in, the eastern

<sup>&</sup>lt;sup>1</sup> When no distinction of superior or inferior is made, then everything may be classed as food, for everything is absorbed by something else. But when the distinction is made, the gross gets absorbed in the subtle and is to be considered as food.

quarter, they being pervaded by its light; that is to say, it makes them one with itself. Similarly, yat, the fact that; it enters into the dakṣiṇām, southern direction; yat pratīcām, that it enters into the western direction; yat udīcām, that it enters into the northern direction; yat, that it enters into; adhaḥ ūrdhvam, the nadir, the zenith; yat antarāḥ dišaḥ, that it enters into the inter-spaces, the other points of the zodiac; yat ca prakāšayati, and the fact that it illumines; sarvam, all other things; tena, thereby, by that pervasion through its own light; it samnidhatte, absorbs; rašmiṣu, into the rays; sarvān prāṇān, all living things that exist in the different directions.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते। तदेतदृचा-ऽभ्युक्तम् ॥७॥

7. That very one rises up who is Prana and fire, who is identified with all creatures and who is possessed of all forms. This very one that has been referred to, is spoken of by the mantra:

Saḥ eṣaḥ, that very one, the eater; who is prāṇaḥ vaiś-vānaraḥ, Prāṇa (life) identified with all creatures; and who is viśvarūpaḥ, possessed of all forms, being embodied in the universe; that is Prāṇa and agniḥ, fire. That eater, again, udayate, rises, every day, absorbing into himself all the cardinal points. Etat tat, this very entity that has been referred to above; is also abhyuktam, spoken of; rcā, by the (following) mantra:

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम्। सहस्ररिमः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः॥ ।। ।।

8. (The realizers of Brahman knew) the one that is possessed of all forms, full of rays, endowed with illumination, the resort of all, the single light (of all), and the radiator of heat. It is the sun that rises—the sun that possesses a thousand rays, exists in a hundred forms and is the life of all creatures.

The enlightened realizers of Brahman knew, as their own soul, that sun that is viśvarūpam, possessed of all forms; harinam, full of rays; jātavedasam, endowed with enlightenment; parāyaṇam, the resort of all lives; ekam jyotih, the only one light, which is the 'eye' of all beings; and tapantam, the radiator of heat. Who is that whom they knew? It is eṣaḥ, this; sūryaḥ, sun; that udayati, rises;—(the sun that is) sahasraraśmiḥ, possessed of a thousand rays; śatadhā vartamānaḥ, that exists in a hundred (i.e. many) ways, in conformity with the difference of the creatures; and that is prāṇaḥ prajānām, the life of creatures.

It is being explained how this single pair—constituted by that which is the moon, the gross, the food (on the one hand), and that which is the formless Prāṇa, the eater, the sun (on the other)—could produce the creatures:

संवत्सरो वै प्रजापितस्तस्यायने दक्षिणं चोत्तरं च। तद्ये ह वै तदिष्टापूर्ते कृतिमत्युपासते ते चान्द्रमसमेव लोकम-भिजयन्ते। त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा

### दक्षिणं प्रतिपद्यन्ते। एष ह वै रियर्थः पितृयाणः ।।६।।

9. The year is verily the Lord of creatures. Of Him there are two Courses, the Southern and the Northern. As to that, those who follow in that way the sacrifices and public good etc. that are products of action, conquer, verily, the world of the moon. It is they who come back. (Since this is so), hence these seers of heaven, who are desirous of progeny, attain the Southern Course. This which is the Course of the Manes is verily food.

That (couple) itself is the time called sainvatsarah, the year; (and that again is) prajāpatih, the Lord of creatures; for the year is brought about by that (pair), the year being but a collection of the lunar days (tithi) and solar days and nights, caused by the moon and the sun. Being nondifferent from the food and Prana, the year is said to be verily identical with that couple. How is that so? Tasya; of that Lord of the creatures, who the year is; there are ayane, two Courses; daksinam ca uttaram ca, the Southern and the Northern. These, indeed, are the two well-known Courses consisting each of six months, along which the sun moves to the south and the north, ordaining the results for those who perform rites alone as well as for those who undertake rites along with meditation. How is that? Tat, as to that; ye ha vai, those who, from among people counting from the Brahmanas; upāsate, follow; tat, in that way; istāpūrte, sacrifices and public good; iti, etc.; that are krtam, products of action, but who do not follow the uncreated Eternal-the second tat, meaning 'in that way,' being used adverbially—; (they) abhijayante, conquer; candramasam lokam, world of the moon, the world con-

stituted by food which is a portion, called rayi (food), of the Lord of the creatures who comprises a pair. This is so because the moon is krta, a result of action. When the result of action is exhausted there, te eva punah āvartante, it is they who come back again; for it has been said, 'They enter into this or an inferior world' (Mu.I.ii.10). Since in this way ete, these; rsayah, seers of heaven; prajākāmāh, who are desirous of progeny, the householders; attain (the world of) the moon—the Lord of creatures who is identified with food—as the result of their sacrificial and pious acts; tasmāt, therefore; they pratipadyante, attain; daksinam, the Southern Course, that is to say, the moon, suggested by the (term) Southern Course, which is earned by themselves. Esah ha vai rayih, this indeed is food; yah pitryānah, which is the path of the Manes, that is to say, the (world of the) moon, as suggested by the (term) Path of the Manes.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विष्या-दित्यमभिजयन्ते। एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष क्लोकः ॥१०॥

10. Again, by searching for the Self through the control of the senses, brahmacarya, faith and meditation, they conquer the sun (by proceeding) along the Northern Course. This is the resort of all that lives; this is indestructible; this is fearless; this is the highest goal, for from this they do not come back. This is unrealizable (to the ignorant). Pertaining to this here is a verse:

Atha, again; uttarena, by proceeding along the Northern Course; they abhijayante, conquer; that part of the Lord

of creatures which is Prana, the cater, the sun. Through what? Anvisya, by searching for, i.e. knowing; ātmānam, the Self, that is Prana, the sun, the Self of the moving and unmoving; as 'I am this (Prāna that is the sun)'; tapasā, through the control of the senses; and especially brahmacaryena, through brahmacarya; śraddhayā, through faith; and vidyayā, through meditation, with the idea of the identity of oneself with the Lord of creatures; they abhijayante, conquer, attain; ādityam, the sun. Etat vai, this indeed; is the common ayatanam, resort; prananam, of all that lives.1 Etat, this one; is amrtam, indestructible; and because of that fact, this is abhayam, free from fear, not subject to the fear of waxing and waning like the moon. Etat parāyanam, this one is the supreme goal, for the meditators as well as for the men who combine meditation with rites; iti, for; etasmat na punah avartante, from this (they) do not return, like the others who perform rites alone. Esah, this one; is nirodah, unrealizable, to the ignorant; for the ignorant are shut off from the sun. These people do not attain the year, the sun, the Self, which is Prana. For that year, identical with time, proves an obstruction to the ignorant. Tat, pertaining to this idea; esah ślokah, here is a verse:

> पञ्चपादं पितरं द्वादशाकृति ं दिव आहुः परे अर्घे पुरीषिणम्। अथेमे अन्य उ परे विचक्षणं सप्तचके षडर आहुर्रापतमिति॥११॥

11. Some talk of (this sun) as possessed of five feet, as

<sup>1</sup> Or 'all the organs—eyes etc.', according to S.

the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed (the whole universe).

The calculators of time āhuh, call him; pañcapādam, possessed of five feet, the five seasons being the feet, as it were, of the sun as identified with the year; for he revolves with the help of those seasons, which are as though his feet. In this imagery, late autumn and winter are taken as but one season. (They call him) pitaram, father. He is the father because he is the generator of all. (They call him) dvādašākrtim, as possessed of twelve forms -he who has the twelve months as his limbs, or he who is made an embodied being by the twelve months. They call him purisinam, full of water; ardhe pare dive, in the place above heaven (i.e. sky)2, that is to say, in the third place which is above the sky. U, but; on the other hand anye ime pare, these others, other calculators of time; (āhuh, call) that very one, vicaksanam, adept, omniscient. (And they) āhuh, say; that like spokes fixed on the nave of a wheel the whole universe is arpitam, fixed; on him who, as the embodiment of time, is ever on the move; - on him saptacakre, who is possessed of seven wheels, in the form of seven horses; and sadare, who is endowed with six spokes, the six seasons. Whether he be possessed of five feet and twelve limbs or seven wheels and six spokes, from either point of view it is the year, the

<sup>1</sup> The sun causes clouds, from which rain comes.

<sup>2</sup> It is third counting from this earth, the second being the sky. Heaven in this context does not mean the dwelling place of the gods, but the sky; else, there will be a conflict with the commentary-'in the third place which is above the sky.'-A.G.

embodiment of time, the Lord of all creatures, constituted even by the sun and the moon, which is the cause of the world.

He by whom the whole world is sustained is called the year, the Lord of all creatures; and He is wholly evolved into the twelve months which are His limbs:

मासो वै प्रजापितस्तस्य कृष्णपक्ष एव रियः शुक्लः प्राण-स्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन्।।१२।।

12. The month verily is the Lord of all creatures. The dark fortnight is His food, and the bright His Prāṇa. Therefore these seers perform the sacrifices in the bright fortnight. The others perform it in the other.

Māsaḥ vai, the month verily; which is also prajāpatiḥ, the Lord of all creatures, as described before; is constituted by a pair. Tasya, of him, of that Lord of creatures who is marked by the month; one part, viz kṛṣṇapakṣaḥ, the dark fortnight; is rayiḥ, food, the moon; the other part, viz śuklaḥ, the bright (fortnight); is Prāṇa, the sun, the eater, fire. Since they look upon Prāṇa, identified with the bright fortnight, as everything, therefore, ete ṛṣayaḥ, these seers, who realize Prāṇa; śukle iṣṭam kurvanti, perform their sacrifice (really) in the bright fortnight, even though they may be performing it in the dark half, because they do not perceive any dark fortnight existing apart from Prāṇa. On the other hand, whereas the others do not see Prāṇa, and as a result see only that which is marked by darkness and obstructs vision. Therefore itare, the others;

kurvanti, perform; (their sacrifice, really) itarasmin, in the other half, in the dark fortnight, although they may be doing so in the bright half.

अहोरात्रो वै प्रजापितस्तस्याहरेव प्राणो रात्रिरेव रियः प्राणं वा एते प्रस्कन्दिन्त ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्वात्रौ रत्या संयुज्यन्ते ॥१३॥

13. Day and night are verily the Lord of all creatures. Day is surely His prāṇa and night is certainly the food. Those who indulge in passion during the day, waste away Prāṇa. That they give play to passion at night is as good as celibacy.

The Lord of all creatures, marked by the month, gets again circumscribed by the day and night which are His own limbs. Ahorātrah vai prajāpatih, day and night are verily the Lord of all creatures, just as before. Tasya, of Him, too; ahar eva prānah, the day is surely Prāna, the eater and fire; rātrih eva rayih, night is certainly the food, just as before. Ete, these people; praskandanti, eject, exhaust, waste away by separating from themselves; prānam, Prāna, identified with day. Who are they? Ye, those who, the fools who; divā, during the day time; samvujvante ratvā, indulge in passion, that is to say unite with women who cause passion.... Since this is so, therefore that should not be done. This is a prohibition enjoined by the way. The fact that they samyujyante ratyā, give play to passion; rātrau, at night, at (the proper) time; tat, that; is brahmacaryam eva, as good as continence. Since this has been praised, therefore, this too is an injunction enunciated in

passing, that it is one's duty to unite with one's wife in due time. As for the relevant topic, it is this: That Lord of all creatures, who has evolved into day and night, exists as identified with such food as rice and barley.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥१४॥

14. Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born these beings.

Evolving thus in succession, prajāpatih, the Lord of all creatures; became that annam vai, food to be sure. How? Tatah ha vai, from that (food) indeed, is formed; tat retas, that human seed, which is the origin of creatures. Tasmāt, from that (seed), when deposited in a woman; prajāyante, are born; imāh prajāh, these creatures, distinguished as men and others. The question that was raised, 'From what indeed are the beings born?', has thus been answered by saying that these creatures are born by passing in succession through the pairs starting with the sun and the moon and ending with day and night, and then by proceeding through food, blood and semen.

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमृत्पादयन्ते। तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

15. This being so, those who undertake the well-known

vow of the Lord of all creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are that vow and continence, and in whom is found for ever avoidance of falsehood.

Tat, this being so; ye, those, the householders whoha and vai are two indeclinables calling up to mind some well-known fact -; caranti, undertake; tat prajāpativratam, that vow of the Lord of all creatures, consisting in uniting with one's wife at the proper time, for them this is the visible result. What is that? Te, they; utpādayante, beget; mithunam, a pair, both son and daughter. This unseen result consisting in esah brahmalokah, this world of Brahman, the world of the moon, that is indicated by the Path of the Manes; is tesām eva, for those people alone, for those who undertake sacrifices and public good and offer gifts: vesām, in whom; there are tapas, vows as for instance those vows undertaken by one who has completed his study; brahmacaryam, continence, consisting in not living with one's wife at times other than the proper season; yesu, in whom, again; satyam, truthfulness, avoidance of falsehood, pratisthitam, exists invariably for ever.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

### इति प्रश्नोपनिषदि प्रथमः प्रश्नः॥

16. For them is that taintless world of Brahman, in whom there is no crookedness, no falsehood, and no dissimulation.

As for the Northern Course, marked out by the sun, which consists of self-identification with Prana; and is virgiah, pure, not tainted like the lunar Brahmaloka and not subject to waxing and waning; asau, that one; is tesām, for them. For whom? That is being said: (For those) na vesu iihmam, in whom there is no fraud, no crookedness, unlike the householders in whom it becomes inevitable owing to the exigencies of many contradictory social situations. Also, those in whom anrtam, falsehood, does not become unavoidable as it is with of householders in the course of play or merriment. Similarly, those in whom, unlike the householders, there does not exist any māyā. Māvā, dissimulation, is a kind of false behaviour consisting in showing oneself publicly in some way and acting quite contrariwise. For those competent persons—the brahmacāris (celibates), forest-dwellers, and mendicantsin whom such blemishes as māvā do not exist because there is no occasion for them; is this untainted world of Brahman, just in consonance with the disciplines they undertake. This is the goal for those who undertake rites in conjunction with meditation. But the Brahmaloka indicated by the moon, mentioned earlier, is for those who perform rites alone.

### SECOND QUESTION

It has been said that Prāṇa is the eater and the Lord of all creatures. It has to be determined how He is the Lord of all creatures as well as the eater in this body. Hence is the Question begun.<sup>1</sup>

अथ हैनं भार्गवो वैदिभि: पप्रच्छ। भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥१॥

1. Next a scion of the line of Bhrgu, born in Vidarbha, asked him, 'Adorable sir, how many in fact are the deities that sustain a creature? Which among them exhibit this glory? Which, again, is the chief among them?'

Atha ha, next in order; bhārgavaḥ vaidarbhiḥ, a scion of the line of Bhṛgu, who was born in Vidarbha; papraccha, asked; enam, this one: Bhagavan, O adorable sir; kati eva devāḥ, how many deities indeed; vidhārayante, chiefly sustain; prajām, a creature, so far as the body is concerned. Katare, which of them, which of those deities divided among the organs of sense and action; prakāšayante, exhibit; etat, this, this manifestation of their own glory; kaḥ punaḥ, which, again; is variṣṭhaḥ, the chief; eṣām, among these that exist as body and organs.

# तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः

In this chapter it will be shown that Prana is the chief, the eater, and the Lord of all creation. The next chapter will enjoin His meditation.

पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च। ते प्रकाश्याभिवदन्ति वयमेतद्-बाणमवष्टभ्य विधारयामः ॥२॥

2. To him he said: Space in fact is this deity, as also are air, fire, water, earth, the organ of speech, mind, eye, and ear. Exhibiting their glory they say, 'Unquestionably it is we who hold together this body by not allowing it to disintegrate.'

Tasmai, to him, who had asked thus; sah, he; uvāca ha, said: Akāšah ha vai esah devah, space is in fact this deity; as also are vāyuh, air; agnih, fire; āpah, water; prthivī, earth these five elements that are the material causes of the body; (and) vāk, speech; manas, mind; caksuh, eye; śrotram, ear. These and others that are the organs of action and knowledge, te, they (that is to say), the gods (presiding over these and) identifying themselves with the body and organs; abhivadanti prakāšya, speak by way of exhibiting their own glory, while vying for pre-eminence. How do they speak? 'It is vayam, we; who, like the pillars of a palace, vidhārayāmah, unquestionably hold together; etat bānam, this aggregate of body and organs; avastabhya, by holding it aloft, and not allowing it to be disintegrated.' The idea of each one is this: 'It is indeed by me alone that this aggregate is upheld.' This is the idea.

तान् वरिष्ठः प्राण उवाच। मा मोहमापद्यथाऽहमेवैतत् पश्वधाऽऽत्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्ध-धाना बभूवः ॥३॥ 3. To them the chief Prāṇa said, 'Do not be deluded. It is I who do not allow it to disintegrate by sustaining it by dividing myself fivefold.' They remained incredulous.

Tān, to them, to those who had such egotism; variṣṭhaḥ prāṇaḥ, the chief Prāṇa; uvāca, said: 'Mā āpadyatha moham, do not fall into delusion, do not cherish in this way any vanity resulting from non-discrimination; for aham eva, it is I who; vidhārayāmi etat bāṇam avaṣṭabhya, sustain this aggregate of body and organs by not allowing it to disintegrate; I support it; pañcadhā ātmānam pravibhajya, by dividing myself fivefold, by dividing my functions into those of the outgoing breath etc.' Although he said so, still te, they; babhūvuḥ, remained; aśraddadhānāḥ, incredulous, thinking, 'How can this be so?'

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्कामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिर्च्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते। तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिर्च्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति।।४।।

4. He appeared to be rising up (from the body) out of indignation. As he ascended, all the others without exception ascended immediately; and when he remained quiet, all others too remained in position. Just as in the world, all the bees take to flight in accordance as the king of the bees takes to his wings, and they settle down as he does so, similarly, did speech, mind, eye, ear, etc. behave. Becoming delighted, they (began to) praise Prāṇa.

Noticing their incredulity, sah, that Prana; on his part, became indifferent, and utkramate iva, seemed to rise up, seemed to have risen up from this (body); abhimānāt, out of indignation. What followed his ascent is being made vivid with the help of an illustration. Tasmin utkrāmati, when he began to rise up; atha, then, immediately after; itare sarve eva, all the others without exception, all the organs such as the eye; utkrāmante, ascend(ed); ca tasmin pratisthamane, and when he, the Prana, stayed on, remained quiet, did not rise up; sarve eva prātisthante, all of them remain(ed) quietly in position. Tat, with regard to this matter, the illustration is: Yathā, as: loke, in the world; maksikāh, bees; sarvāh eva, all of them; utkrāmante, take to flight; madhukararājānam utkrāmantam, as the king of bees, their own king, takes to his wings; ca sarvāh eva prātisthante, and all settle down; tasmin pratisthamāne, as he settles down-. As is this illustration, so (did) vāk, speech; manah, mind; caksuh, eye; śrotram, ear; and others (behave). Te, they; having given up their lack of faith, and having realized the greatness of Prana, and becoming prītāh, delighted; stunvanti prānam, praise Prāna.

How did they praise?

एषोऽग्निस्तपत्येष सूर्य
एष पर्जन्यो मघवानेष वायुः।
एष पृथिवी रियर्देवः
सदसच्चामृतं च यत्।।५।।

5. This one (i.e. Prāṇa) burns as fire, this one is the sun, this one is the cloud, this one is Indra and air, this one is

the earth and food. This god is the gross and the subtle, as well as that which is nectar.

Esah, this one, this Prāṇa; in the form of agniḥ, fire; tapati, burns. Similarly, he shines as sūryah, the sun. So also, as parjanyaḥ, cloud; he varṣati, rains. Moreover, as maghavān, Indra, he protects the creatures and endeavours to kill the demons and ogres. Esaḥ, this one; is vāyuḥ, air, diversified as different currents like āvaha, pravaha. Furthermore, esaḥ devaḥ, this deity; is pṛthivī, the earth; (and) rayiḥ, food, of the whole world; sat, the gross; asat, the subtle; ca, and; yat amṛtam, that which is nectar that ensures the sustenance of the gods. The point needs no further elaboration.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्। ऋचो यजूरिष सामानि यज्ञः क्षत्रं ब्रह्म च।।६॥

6. Like spokes on the hub of a chariot wheel, are fixed on Prāṇa all things—rks, yajus, sāmas, sacrifice, Kṣatriya and Brāhmaṇa.

Arāḥ iva rathanābhau, as spokes are fixed on the hub of a chariot wheel; so sarvam, everything, starting from faith and ending with name (VI.4); pratiṣṭhitam, is fixed; verily, prāṇe, on Prāṇa; during the time of the existence of the world. Similarly, the three kinds of mantras—ṛcaḥ, ṛks; yajūnṣi, yajus; sāmāni, sāmas—(metrical, prose, and musical Vedic texts); and the yajūaḥ, sacrifice that is

<sup>&</sup>lt;sup>1</sup> As the earth, He supports all; and as food, He nourishes all.

performed with those *mantras*; and the *kṣatram*, Kṣatriya caste that protects all; *ca*, and; even *brahma*, the Brāhmaṇa caste that is qualified for the performance of duties like sacrifice. This Prāṇa is everything.

प्रजापतिश्चरिस गर्भे त्वमेव प्रतिजायसे। तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

7. It is verily you who move about in the womb as the Lord of creation, and it is you who take birth after the image of the parents. O Prāṇa, it is for you, who reside with the organs, that all these creatures carry presents.

Moreover, even He who is called prajāpatih, the Lord of creatures; tvam, eva, is but you. It is you who carasi, move; garbhe, in the womb—of the father (as seed) and of the mother (as child); and (it is you, again, who) pratijāyase, take birth after the image of (the parents). Since you are the Lord of creatures, your parenthood is a pre-established fact. The purport is this: You, Prāna, who are one, are identical with all in the guise of the form of all bodies and embodied beings. Prāṇa, O Prāṇa; it is tubhyam, to you alone; that imāḥ prajāḥ, all these creatures that there are, counting from human beings; balim haranti, carry presents, through the eyes etc. Since it is you yaḥ, who; pratitiṣṭhasi, reside; prāṇaiḥ, with the organs, eyes etc., in all the bodies, therefore it is proper that they should carry presents to you. As you are in fact the eater, so all else is food for you only.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा। ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि।। ह।। 8. You are the best transmitter (of libation) to the celestials. You are the food-offering to the manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and which are known as the *atharvas*.

Moreover, you asi, are; valnitamaḥ, the best carrier, the best transmitter, of libations; devānām, to the celestials, beginning with Indra. The svadhā, food-offering: made pitṛṇām, to the manes, in the obsequial rite called Nāndīmukha in honour of the manes; that is the prathamā, first, that takes precedence over the other offerings in which the deities dominate¹—of that food-offering also, it is you alone who carry it to the manes. This is the idea. Furthermore, it is you who asi, are; the satyam caritam, true, right, conduct, consisting in maintaining the body etc.; ṛṣṇṇām, of the organs, such as the eyes etc.; atharva- aṅgirasām, which constitute the essence of the body, and which are called the atharvas according to the Vedic text, 'Prāṇa is indeed atharvā.'²

## इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता। न्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः॥६॥

9. O Prāṇa, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You

<sup>&</sup>lt;sup>1</sup> The reading is deva-pradhāna or deva-pradāna. The first reading is adopted in the translation. The second reading would give the meaning, 'Over the offering to the gods'. The Nāndī-mukha has to be performed before making the sacrifices to gods.

<sup>&</sup>lt;sup>2</sup> Though Prāṇa is atharvā according to this quotation yet the senseorgans, which are but manifestations of Prāṇa, are also atharvā.

move in the sky — you are the sun, the Lord of all luminaries.

Further, prāṇa, O Prāṇa; tvam, you; are indraḥ, Indra, the supreme Lord. Tejasā, by valour; asi, you are; rudraḥ, Rudra, engaged in destroying the world. Again, during the time of the existence of the universe, you, in your benign aspect, are the parirakṣitā, preserver (of the universe) on every side. Tvam, you; carasi, move, for ever; antarikṣe, in the sky, by rising and setting. Tvam, you; are the sūryaḥ, sun; the patiḥ, lord; joytiṣām, of all the luminaries.

## यदा त्वमभिवर्षस्यथेमाः प्राणते प्रजाः। आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति।।१०।।

10. O Prāṇa, when you pour down (as rain), then these creatures of yours continue to be in a happy mood under the belief, 'Food will be produced to our hearts' content.'

Yadā, when; tvam, you; abhivarṣasi, pour down by becoming a rain cloud; atha, then; getting food, imāḥ prajāḥ, these creatures; prāṇate, live, that is to say, resort to activities characteristic of vitality. Or (reading prāṇa te, in place of prāṇate), prāṇa, O Prāṇa; at the very sight of the rain you pour down, imāḥ prajāḥ te, these creatures of yours—which are one with you and which are nourished by your food; tiṣṭhanti, continue to be; ānandarūpāḥ, like people possessed of happiness; their idea being this: 'Annam bhaviṣyati, food will be produced; kāmāya, to our hearts' content.'

न्नात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः। वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः॥११॥

11. O Prāṇa, you are unpurified, you are the fire Ekarṣi, (you are) the eater, and you are the lord of all that exists. We are the givers of (your) food. O Mātariśvā, you are our father.

Besides, prāna, O Prāna; tvam, you; are vrātyah, unpurified - having been born first, you had none to baptise you; the idea is that you are naturally pure. As the fire called ekarsih. Ekarsi, that is well known among the followers of the Atharva-veda; you become the attā, eater, of all oblations. You are the satpatih viśvasya, the lord of all that exists-satpatih, being derived in the sense of the lord (pati) of what exists (sat). Or satpatih may mean holy lord. Vayam, we, again; are datarah, the givers, to you; adyasya, of food, of oblations that you partake of. Mātariśva, O Mātariśvā (Air); tvam, you; are nah pitā, our father (the word mātariśva being taken as a Vedic use for mātariśvan). Or, if the reading be mātariśvanah, the meaning (of the sentence) will be: Tvam, you; are the pitā, father; mātariśvanah, of Mātariśvā (Air)1. Hence also is established your fatherhood of the whole Universe.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि। या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः॥१२॥

<sup>1</sup> Since you are identified with ākāša (space), the source of air.

12. Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye, and that which permeates the mind. Do not rise up.

To be brief, yā tanūḥ te, that aspect of yours; which is pratiṣṭhitā, lodged; vāci, in speech, which makes the effort of speaking as a speaker; yā śrotre, that which is in the ear; ca yā cakṣuṣi, and that which is in the eye; ca yā, and that which, the aspect which; is santatā, pervasive; manasi, in the mind, as acts of thinking etc.; kuru, make; tām, that (aspect); śivām, calm. Mā utkramīḥ, do not ascend, that is to say, do not make it inactive¹ by ascending.

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् । मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥१३॥ इति प्रश्नोपनिषदि द्वितीयः प्रश्नः॥

13. All this (in this world), as also all that in heaven is under the control of Prāṇa. Protect us just as a mother does her sons, and ordain for us splendour and intelligence.

In short, whatever enjoyable thing there is in this world, sarvam idam, all this; is verily prāṇasya vaśe, under the control of Prāṇa. And Prāṇa is even the ruler and protector of yat, whatever—in the form of enjoyment for gods and others; is pratiṣṭhitam, located; tridive, in the third heaven, in the form of enjoyment for gods and others. Hence, rakṣasva, protect us; mātā iva putrān, as a mother does her sons. Since all the glories natural to the Brāhmaṇas and

<sup>&</sup>lt;sup>1</sup> This is according to A.G. Some translate it as unholy.

Kṣatriyas are at your disposal, therefore vidhehi nah, ordain for us; śrīḥ ca (is the same as śriyaḥ ca), all splendour; prajñām ca, and intelligence, that accrue from your continuance. This is the meaning. Thus, inasmuch as the greatness of Prāṇa has been disclosed by the organs such as speech through His praise as the all-pervasive entity, therefore, Prāṇa is ascertained as the Lord of creatures and the eater.

#### THIRD QUESTION

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन् कृत एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्म-मिति ॥१॥

1. Then Kausalya, son of Aśvala, asked him, 'O venerable sir, from where is this Prāṇa born? How does he come into this body? How again does he dwell by dividing himself? How does he depart? How does he support the external things and how the physical?'

Atha ha, next; kausalyah ca āśvatayanah, Kausalya, the son of Aśvala; papraccha enam, asked him, 'Although the greatness of Prana has thus been perceived by the organs which ascertained his true nature, yet he may be an effect, inasmuch as he forms a part of a composite thing. Therefore I ask: Bhagavan, O venerable sir; kutah, from what source; esah, this one, Prāna, as ascertained; jāyate, is born? And being born, katham, how, through what special function; does he āyāti, come; asmin šarīre, to this body? What is the cause of his being embodied? This is the idea. And having entered into the body, katham, how; does he prātisthate, dwell (in the body); pravibhajya ātmānam, by dividing himself; kena, how, through what special function; does he utkramate, depart; asmāt śarīrāt, from this body? katham, how; does he abhidhatte, support; the bāhyam, external things, in the context of the elements

and in the divine context; and how (does he support) adhyātmam, in the (individual) physical context? The verb 'support' has to be supplied.

तस्मै स होवाचातिप्रश्नान् पृच्छिसि ब्रह्मिष्ठोऽसीति तस्मा-त्तेऽहं ब्रवीमि ॥२॥

2. To him he said: You are putting supernormal questions since you are preeminently a knower of Brahman. Hence I speak to you.

Being asked thus, sah, he, the teacher; uvāca ha, said; tasmai, to him: To begin with, Prāṇa himself, being inscrutable, is a subject-matter of intricate questioning. You inquire about the birth etc. even of that Prāṇa. Hence prechasi, you ask; atipraśnān, supernormal questions; brahmiṣṭhaḥ asi iti, for you are preeminently a knower of Brahman. Thereby I am pleased. Tasmāt, hence; aham bravīmi, I speak; te, to you, what you ask for. Listen:

आत्मन एष प्राणो जायते। यथैषा पुरुषे छायैतस्मिन्नेतदा-ततं मनोकृतेनायात्यस्मिञ्जारीरे।।३।।

3. From the Self is born this Prāṇa. Just as there can be this shadow when a man is there, so this Prāṇa is fixed on the self. He comes to this body owing to the actions of the mind.

<sup>1</sup> Questions about transcendental verities.

<sup>&</sup>lt;sup>2</sup> You know the supreme Brahman which transcends the inferior Brahman.' This is only by way of encouragement.—A.G.

Atmanah, from the Self-from the supreme Purusa, the Immutable, (or) Reality; jāyate, is born; esah, this Prāna spoken of before (Mu.II.i.2-3). Here is an illustration to show how. Yathā, as, in the world; there issues esā, this; chāyā, shadow, as an effect; puruse, when a man, possessed of head, hands, etc. is there as the cause; similarly, etasmin. on this, on Brahman, on Purusa, on Reality; ātatam, is spread, i.e. fixed; etat, this one, this principle that is false by nature, is analogous to a shadow, and is called Prana. just as a shadow is linked to a body. He āvāti, comes: asmin śarīre, to this body; mano-krtena, owing to the actions of the mind, that is to say, as the result of actions accomplished through the thought or wish of the mind, for the text will say later, 'Virtue results from virtue' etc. (III.7); and there is another Vedic text (on this point): 'Being attached, he, together with the work, attains (that result to which the subtle body or mind is attached)' (Br.IV.iv.6).

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते। एतान् ग्रामानेतान् ग्रामानिधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव संनिधत्ते।।४॥

4. As it is the king alone who employs the officers saying, 'Rule over these villages, (and) these villages', just so this Prāṇa engages the other organs separately indeed.

In the world, yathā, as, in the way in which; samrāṭ eva, it is the king alone; who viniyunkte, employs; adhikṛtān, the officers, in the villages etc.—how?—by ordering, 'Adhitiṣṭhasva, preside over; etān grāmān, these villages;

etān grāmān, these villages'; evam eva, just so, as is the case in the illustration, so; prāṇaḥ, this chief Prāṇa; sanmidhatte, places, engages; prthak prthak eva, separately indeed, in the respective posts; itarān prāṇān, the other organs, the eye etc. which are its own manifestations.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्राति-ष्ठते मध्ये तु समानः। एष ह्येतद्भृतमन्नं समं नयति तस्मा-देताः सप्तार्चिषो भवन्ति॥५॥

5. He places Apāna in the two lower apertures. Prāna himself, issuing out of the mouth and nostrils, resides in the eyes and ears. In the middle, however, is Samāna. Since this one distributes equally all this food that is eaten, therefore these issue out of these seven flames.

To turn now to the divisions. Pāyupasthe, in the two lower appertures; he places apānam, Apāna, which is a division of himself and which exists engaged in the work of ejecting faeces, urine, etc. So also prāṇah svayam, Prāṇa himself, who occupies the place of the sovereign; prātiṣṭhate, resides; cakṣuḥṣrotre, in the eyes and the ears; issuing out mukha-nāṣikābhyām, through the mouth and nostrils. Madhye tu, in the middle, however, in between the places of Prāṇa and Apāṇa, in the navel; there is samāṇaḥ, Samāṇa, which is so called because it assimilates all that is eaten or drunk. Hi, since; eṣaḥ, this one; nayati samam, distributes equally (in all parts of the body); etat hutam annam, all this that is eaten or drunk, the food that is poured (as a libation) on one's bodily fire; tasmāt, therefore; from the burning of what is eaten and drunk, from

the fire in the stomach, when it has reached the region of the heart, bhavanti, there issue; etāḥ sapta arciṣaḥ, these seven flames, that are lodged in the head. The idea is that the revelation of objects like form (or colour) etc. that constitutes what is known as seeing, hearing, etc. is caused by Prāṇa.

हृदि ह्येष आत्मा। अत्रैतदेकशतं नाडीनां तासां शतं शत-मेकैकस्यां द्वासप्ततिद्वासप्ततिः प्रतिशाखानाडीसहस्राणि भव-त्त्यासु व्यानश्चरति ॥६॥

6. This self (i.e. the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (divisions). Each branch is divided into seventy-two thousand sub-branches. Among them moves Vyāna.

Hi eṣaḥ ātmā, this Self—this subtle body associated with the Self—is in fact; hṛdi, in the heart, in the space in the heart, which is circumscribed by the lump of flesh shaped like a lotus. Atra, in this heart; there are in number, etat ekaŝatam, this one hundred and one; nāḍīnām, of the chief nerves. Tāsām, of those chief nerves; ekaikasyāḥ, each one has; śatam śatam, a hundred divisions. Again, prati śākhānāḍī-sahasrāṇi, the thousands of sub-branches into which each of the (one hundred of) branch nerves

<sup>&</sup>lt;sup>1</sup> The imagery is thus brought out: The digestive power in the stomach is the sacrificial fire; food is the oblation; and sense-knowledge is the flame. The seven organs in the head are: two eyes, two ears, two nostrils, and the mouth. These derive their capacity to act from the energy supplied by food.

is sub-divided are, in each case; dvāsaptatih, dvāsaptatih, seventy-two, seventy-two. Each of the hundred branches of the main nerves becomes (seventy-two) thousand in number. Asu, among these nerves; carati, moves; the vital energy called vyānah, Vyāna, the name being derived in the sense of pervasiveness. Vyāna exists wholly pervading the body through the nerves, which like rays from the sun, issue in all directions from the heart. And by becoming particularly active in the joints, shoulders, and vital parts, and in the interim between the functioning of Prāna and Apāna, it becomes the performer of deeds requiring strength.

अथैकयोर्घ्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पाप-मुभाभ्यामेव मनुष्यलोकम् ॥७॥

7. Now then, Udāna, when it is in its upward trend through the one (nerve), leads to a virtuous world as a result of virtue, to a sinful world as a result of sin, and to the human world as a result of both.

Atha, now then; ekayā, through that one among those one hundred and one nerves, which proceeds upward and is known as Suṣumnā; the vital force called udānaḥ, Udāna, which moves everywhere from the sole of the feet to the head; ūrdhvaḥ (san), when it has an upward trend; it nayati, leads; punyam lokam, to a virtuous world, such as the world of the gods; punyena karmaṇā, as a result of deeds

<sup>&</sup>lt;sup>1</sup> To sum up: There are 101 main nerves; each is divided into one hundred branches; and each of these branches is sub-divided into 72,000 sub-branches. Thus the sub-branches are 727,200,000 and the total number of all nerves is 727,210,201.

that are virtuous, that are enjoined by the scriptures; (it leads) pāpam, to a sinful world, to hell, to birth among beasts and so on; pāpena, as a result of sin, which is opposed to those (virtuous deeds); (and it leads) manusyalokam, to the human world; ubhābhyām eva, as a result of both virtue and vice, when they predominate equally. The verb 'leads' has to be supplied (everywhere).

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनु-गृह्णानः। पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः।।८।।

8. The sun is indeed the external Prāṇa. It rises up favouring this Prāṇa in the eye. That deity that is in the earth, favours by attracting Apāna in a human being. The space (i.e. air) that is in the middle, is Samāna. The (common) air is Vyāna.

Ādityaḥ ha vai, it is the well-known sun indeed, in the divine context; that is the bāhyaḥ prāṇaḥ, external Prāṇa (i.e. Prāṇa in external manifestation). Eṣaḥ, this one, that is such; udayati, rises up; it is this one indeed (that rises) anugrhṇānaḥ, favouring; enam prāṇam, this Prāṇa; cāk-ṣuṣam, that exist in the eye, in the bodily context; that is to say, it favours by vouchsafing light for the eye in the matter of its perception of form. Similarly, yā devatā pṛthivyām, the deity that is well known as identified with the earth; sā eṣā, that very one, exists by vouchsafing favour; avaṣṭabhya, by attracting, keeping under control—by the fact of pulling down; apānam puruṣasya, the vital function called Apāna in a human being; this is the idea.

For otherwise the body would fall because of its weight or would fly up into the sky if left free. Yat (rather yah) antarā, that which is in the middle, in the space that exists in between heaven and earth, the air there being referred to by the word space on the analogy of one sitting on a scaffolding; sah, it, that air; which is samānah Samāna—that exists there, helping the vital function called Samāna; this is the idea. For, in common with the air (in the interspace), Samāna has the similarity of existing in the space within. And vāyuh, the air in general, that exists externally is Vyāna, because of the similarity of pervasiveness. That is to say, it stays there helping the (vital function called) Vyāna.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः। पुनर्भविमिन्द्रियै-र्मनिस सम्पद्ममानै:।।१।।

9. That which is well known as luminosity, is Udāna. Therefore, one who gets his light extinguished, attains rebirth together with the organs that enter into (his) mind.

That which is tejah ha vai, well known as common<sup>4</sup> luminosity outside; is udānah, Udāna, in the body; that is to say, it favours the vital function called Udāna with its

<sup>&</sup>lt;sup>1</sup> In the sentence, 'The scaffolding is shouting', 'scaffolding' stands for the men sitting on it. Similarly 'space' here stands for the 'air' in space.

<sup>&</sup>lt;sup>2</sup> Vāyu resides in the space between earth and heaven, and Samāna in the space within the body. The point of resemblance is residence within space.

<sup>3</sup> Air pervades the world, and Vyana pervades the body.

<sup>&</sup>lt;sup>4</sup> As distinguished from its special manifestation as the sun.

light. Since the agency (viz Udāna) that causes one's leaving the body is of the nature of luminosity, and (while staying in the body) it is favoured by external light, tasmāt, therefore; when an ordinary man upašāntatejāḥ, gets his natural light extinguished, then it is to be understood that his life is exhausted and he is about to die. Saḥ, he; attains punarbhavam, another body (rebirth). How? Indriyaih, together with the organs, counting from speech; sampadyamānaiḥ manasi, which enter into the mind.

यच्चित्तस्तेनैष प्राणमायाति। प्राणस्तेजसा युक्तः सहात्मना यथासङ्कल्पितं लोकं नयति।।१०।।

10. Together with whatever thought he had (at the time of death), he enters into Prāṇa. Prāṇa, in association with Udāna and along with the soul, leads him to the world desired by him.

Yaccittah, whatever thought he might have had, at the time of death; tena, together with that very thought, and together with the organs; āyāti prāṇam, he (the creature) enters into Prāṇa, the chief vital function. The purport is that at the time of death, the activities of the organs having declined, he continues to live only through the functioning of the chief Prāṇa (vital energy). Then the relatives say, 'He breathes', 'He is alive.' That prāṇaḥ, Prāṇa, again; yuktaḥ tejasā, in association with the function called Udāna; and saha ātmanā, along with the soul, the master that enjoys;—that Prāṇa, thus associated only with the function called Udāna—, nayati, leads—that enjoyer (of the fruits of work)—, makes him reach, under the influence of

virtuous and vicious actions; lokam yathāsamkalpitam, a world as was desired by him.1

य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष: क्लोक: ॥११॥

11. The line of progeny of any man of knowledge who knows Prāna thus, certainly sustains no break. He becomes immortal. Pertaining to this there occurs this mantra.

Yaḥ vidvān, any illumined man who; veda, knows; prāṇam, Prāṇa; evam, thus, as possessed of the descriptions set forth before, viz origin etc.; for that man is being stated this result accruing in this world and the next. Asya, for him, for that man of knowledge; prajāḥ, line of progeny consisting of sons, grandsons, etc.; na ha hīyate, certainly sustains no break. And when his body falls, he bhavati, becomes; amrtaḥ, immortal, through his identity with Prāṇa. Tat, pertaining to this idea; bhavati, there occurs; esaḥ ślokaḥ, this mantra, in the form of brief statement expressive of this idea:

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा। अध्यात्मं चैव प्राणस्य विज्ञायामृतमञ्जूते विज्ञायामृतमञ्जुत इति ॥१२॥

# इति प्रश्नोपनिषदि तृतीयः प्रश्नः।।

<sup>1</sup> As an aspirant, he had desired heaven etc. when engaged in sacrifices and meditation. That thought becomes again prominent at the time of death and results in the attainment of that very world.

12. Having known the origin, coming, lodgment and fivefold overlordship and the physical existence of Prāṇa, one achieves immortality. Having known, one achieves immortality.

Vijnāya, having known the Prāṇa thus: utpattim, the origin of Prāṇa, from the supreme Self (III.3); āyatim, (his) coming to this body, through the actions of the mind (III.3); sthānam, (his) lodgment, in such places as the lower apertures (III.5); ca pañcadhā vibhutvam, and (his) fivefold overlordship, (his) ordering, like a sovereign, of the different functions of Prāṇa in five ways like a sovereign (III.4); his existence externally in the form of the sun etc., and adhyātmam, in the body as the eye etc.;—(one) ašnute, achieves; amṛtam, immortality. The repetition of 'vijñāya amṛtam aśnute, having known, he achieves immortality' is by way of concluding the Question.

#### FOURTH QUESTION

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ। भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कंतर एप देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥१॥

1. Then the grandson of Sūrya, born of the family of Garga, asked him, 'O adorable sir, which are the organs that go to sleep in this person? Which keep awake in him? Which is the deity who experiences dream? To whom occurs this happiness? In whom do all get merged?'

Atha, next; sauryāyanī gārgyah, the grandson of Sūrva. born of the family of Garga; papraccha ha, asked; enam, this one. All about the impermanent, mundane existence, that relates to manifested things, that is comprised within the domain of lower knowledge (i.e. of ignorance), and that consists of ends and means, have been fully dealt with in the three (previous) Questions; now are begun the succeeding three Questions, since it is necessary to speak about that auspicious, calm, unchanging, immutable Truth which is called Purusa, who cannot be thought of in terms of ends and means, is beyond the vital force, the mind and the senses, exists everywhere internally and externally, and is birthless and the subject-matter of superior knowledge. As to that, the questions are now being raised with a view to stating of what characteristics is that Immutable, from which supreme Immutable, as stated in the second

Mundaka, all objects are born like sparks from a blazing fire, and into which they merge again (Mu.II.i.1); which are all those things that emanate from the Immutable; and how, becoming separated, they merge there itself. bhagavan, O adorable sir; kāni (karanāni), which organs; asmin puruse, in this person, possessed of head, hands, etc.; syapanti, go to sleep, desist from their own functions. And kāni, which; asmin, in this one; jāgrati, keep awake, continue in the state of sleeplessness, go on performing their functions? Among those characterized as body and organs, 1 katarah esah devah, which is this deity, who; paśyati svapnān, experiences dreams? Dream means the perception (of objects) within the body, like those in the waking state, by one who has ceased from the perception of the waking state. The idea is this: Is that activity performed by a deity identified with the effect (viz body or Prāna), or by someone identified with the senses (and mind)? Kasya, to whom; bhavati, occurs; etat sukham, this happiness, that is calm (i.e. taintless), effortless (i.e. undisturbed), and unobstructed,2 and that emerges on the cessation of the activities of the dream and waking states? At that time, kasmin nu sarve sampratisthitāh bhavanti, in whom do they all remain completely unified, after desisting from the activities of the dream and waking states? The idea is this: like the juices (collected from various flowers) merging in the honey (of a

<sup>&</sup>lt;sup>1</sup> Kārya, effect, is the body or Prāṇa, and karanāni, the organs, with the mind at their head. In the reading kārya-kāranāni, kāranāni, cause, means the elements from which the body etc. are produced.

<sup>&</sup>lt;sup>2</sup> Taintless, untouched by external objects; effortless, expressing itself when all disturbances cease, as does the light of a lamp placed in a windless place; unobstructed, unending, it being one with the supreme Bliss.

beehive), or the rivers entering into the sea, they *bhavanti*, become; *sampratiṣṭhitāḥ*, blended without the possibility of being distinguished.

Objection: Since on the analogy of a discarded implement, a scythe for instance, it can be held that the organs desist from their respective duties and rest separately, each in itself, during sleep, therefore, whence can arise in the questioner the surmise that the organs of the sleeping person get merged somewhere?

Answer: The surmise (of the questioner in the text) is quite reasonable. Since in relation to the objects of the waking state the organs (are seen to) stand as a composite whole for the benefit of a master and are not independent, therefore, in consonance with the very fact that composite things are dependent on someone else, it is but reasonable to assume that they become unified in someone even in sleep. Hence this question is quite in keeping with that conjecture. In the present context the question, 'In whom do they all remain completely unified,' is meant to imply, 'Who may he be?'—the question being put by one who wants to know something special about the entity in which all the aggregate of body and organs get merged during sleep and cosmic dissolution.<sup>2</sup>

<sup>&</sup>lt;sup>1</sup> There are five questions here: The first relates to the perceiver of the waking state. That entity whose cessation from activity leads to dream, must be the actor in the waking state. The second question is, 'Whose function is it to maintain the body in all the three states?' The third relates to the perceiver of the dream; the fourth to the enjoyer of sleep. The fifth asks about the Turīya, the Fourth, the Self, free from the three states of wakefulness, dream, and sleep.

<sup>&</sup>lt;sup>2</sup> It is the absolute Self that the questioner wants to know, and not the conditioned Self that supports all.

तस्मै स होवाच। यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतिस्मिंस्तेजोमण्डल एकीभवन्ति। ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति। तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिद्यति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्विपतीत्या-चक्षते।।२।।

2. To him he said, O Gārgya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, 'He is sleeping.'

Tasmai, to him; sah, he, the teacher; uvāca ha, said: 'O Gārgya, hear what you asked about. Yathā, as; the marīcayah, rays; arkasya, of the sun; astam gacchatah, that is setting, becoming invisible; sarvāh, all, without exception; ekī-bhavanti, become unified, inseparable, indistinguishable; etasmin tejomandale, in this luminous orb, in this sun that is like a mass of light; punah, again; tāh, they, the rays of that very sun; udayatah punah, while it is rising again; pracaranti, disperse;—as is this illustration—, evam ha vai, in a similar way indeed; sarvam tat; all that, all the senses and their objects; ekī-bhavati, become unified; pare deve manasi, in the high deity, in the fully luminous mind—since the deities of the eye etc. are dependent on

(that of) the mind, the latter is their high deity; in that (mind) they become united, lose their distinction, during dream (and sleep), like the rays in the solar orb. And when a man is about to wake up, they emanate—they proceed to their respective functions-from the mind itself just like the rays radiating from the orb. Since the ears etc., which are the organs of perception of sound etc., desist from their function as organs, and thus seem to be unified in the mind,1 tena, therefore; tarhi, at that time, during the time of sleep; esah purusah, this person-to wit, a person named Devadatta; na śrnoti, does not hear; na paśyati, does not see; na jighrati, does not smell; na rasayate, does not taste; na spršate, does not touch; na abhivadate, does not converse; na ādatte, does not grasp; na ānandayate, does not enjoy; na visrjate, does not eject; na iyāyate, does not move; ācaksate, they, the common people, say: svapiti iti, he is asleep.

प्राणाग्नय एवैतम्मिन् पुरे जाग्रति। गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रण-यनादाहवनीयः प्राणः ॥३॥

3. It is the fires (i.e. the functions resembling fire) of Prāṇa that really keep awake in this city of the body. That which is this Apāna really resembles the Gārhapatya Vyāna resembles the Anvāhāryapacana. Since the Āhavanīya is obtained from Gārhapatya which is the (former's)

<sup>&</sup>lt;sup>1</sup> The senses cannot actually become identified with the mind, since the mind is not their material cause. They simply give up their activities and continue to exist in their dependence on the mind.

source of extraction, therefore Prāṇa conforms to Āhavanīya (because of its issuing out of Apāna<sup>1</sup>).

When the organs, such as the ear, sleep etasmin pure, in this city of the body, which is possessed of nine gates; prānāgnayah, the five divisions of the vital function counting from Prāna, which are comparable to fires; jāgrati, keep awake. The resemblance with fire is being stated: Esah apānah ha vai gārhapatyah, this Apāna is really (the sacrificial fire called) Garhapatya. How that can be so is being stated: Since the other fire called Ahavanīva is praniyate, obtained (extracted)—at the time of the Agnihotra sacrifice-; garhapatyat pranayanat, from the Garhapatya fire which is the (former's) source of extraction, therefore, from the derivative sense of 'that from which something is taken away', Garhapatya fire is the pranayana, the source of extraction. Similarly, for a man in sleep, Prana moves through the mouth and nostrils, having been extracted, as it were, from the function called Apana. Therefore Prana is comparable to Ahavaniya. As for vyānah, Vyāna, since it moves out from heart through the daksina, right, orifice, and is thus associated with the daksina, southern direction, therefore it is (the fire called) Daksināgni, known otherwise as Anvāhāryapacana.

यदुच्छ्वासिनःश्वासावेताबाहुती समं नयतीति स समानः। मनो ह वाव यजमानः। इष्टफलमेवोदानः। स एनं यजमान-महरहर्ब्रह्म गमयति।।४।।

Apāna draws in the breath and fills up the lungs; from that inner air Prāṇa comes out as the outgoing breath.

4. That Samāna (is the priest called Hotā), because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit is Udāna, which leads this sacrificer every day to Brahman.

The two oblations consisting of ucchvāsa-nihśvāsau, exhaling and inhaling; are the āhutī, two oblations, of the Agnihotra sacrifice, as it were, just because of the similarity of being two in number. Yat, since—since these are oblations; and since that vital function (called Samana) samam navati, strikes a balance, for ever; between etau āhutī, these two oblations, so as to ensure the maintenance of the body; iti, therefore, it is here verily the priest called the Hota, because of the similarity of carrying the oblations (like the priest), and this despite the fact that it is called a fire (in the earlier paragraph). Which is it? Sah samānah, it is Samāna. And therefore, the sleep of an illumined man is verily a performance of the Agnihotra sacrifice. Therefore the idea implied is that the illumined man is not to be considered a non-performer of rites. It is thus that in the Vājasaneyaka it is said that all the component parts of the body and organs of this illumined man perform sacrifices at all times even while he sleeps. 1 Such being the case,

<sup>&</sup>lt;sup>1</sup> By the text, 'Vāk citaḥ, prāṇaḥ citaḥ, cakṣuḥ citaḥ,' etc. in the Vājasaneyaka, it is enjoined that one should think of the activity of each function of the Prāṇa as a performance of sacrifice. And so it is pointed out that the organs of knowledge and action continue their sacrifices even during the sleep of a man who knows thus. The text there is meant as a praise of this knowledge. Similarly, in the present context the purpose is not to enjoin a meditation, it being out of place under this topic of transcendental knowledge, but to eulogise illumination.

manah ha vāva yajamānah, it'is the mind that is the sacrificer, which keeps awake after having poured (as oblation) the external organs and their objects into the wakeful fires of Prana, and which seeks to reach Brahman, like (an actual yajamāna, sacrificer, seeking to reach) heaven which is the result of Agnihotra. The mind is imagined to be the sacrificer, because, like the sacrificer, it acts as the chief among the aggregate of body and senses, and because it sets out for Brahman, just as the sacrificer does for heaven. Istaphalam eva, the result itself of the sacrifice; is udānah, the vital function called Udana, because the achievement of the result of a sacrifice depends on Udana. How? Sah, he, Udāna; ahah ahah, every day; gamayati, leads; yajamānam, the sacrificer, called the mind; to brahma, Brahman, the Immutable, as though to heaven, during the time of sleep, after causing the mind to cease even from the dream activities. Hence Udana takes the place of the result of the sacrifice.

Thus is praised the illumination of the enlightened man by showing that, starting from the time of cessation from activity of the ear etc., till the time that he rises up from sleep, he enjoys the fruit of all sacrifices, and his sleep is not a source of evil as it is in the case of an unenlightened man; (and all this is meant as a praise), for (on a contrary view) it cannot be held that in the enlightened man alone the ears etc. sleep, or that the fires of the Prāṇas keep awake, or that (only) his mind alone enjoys freedom in the dream and wakeful states and then goes to sleep every day; for the fact of passing through the three states of waking, dream, and sleep is similar for all creatures. Hence it is reasonable to say that this is only a eulogy of enlighten-

ment. As for the question, 'Which is the deity who experiences dream?', that is being answered:

'अत्रैष' देव: स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनु-पश्यति श्रुतं श्रुतमेवार्थमनुश्रुणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुन: पुन: प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति॥५॥

5. In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real or unreal.

Atra svapne, in this state of dream, when the organs, such as that of hearing, cease to function, and the vital forces, counting from Prāṇa, keep awake for the maintenance of the body—in this intermediate state (between waking and sleep) before entering into deep sleep; eṣaḥ devaḥ, this deity (the mind), that has withdrawn into itself all the organs such as the ear, like the rays of the setting sun; anubhavati, experiences, attains; mahimānam, greatness, consisting in assuming diverse forms of subject and object.

Objection: The mind is an instrument of the perceiver in the matter of experiencing greatness. Hence, how is it said that the mind experiences independently? It is, indeed, the soul, (conscious of the body), that can be free (in dream).

Answer: That is no defect, for that freedom of the soul is a result of its being conditioned by the mind, inasmuch as the soul by itself does not in reality either dream or keep wake. That its wakefulness and dream are caused by the limiting adjunct of the mind has been stated in the (following text of the) Vājasaneyaka Upanisad: 'Being associated with the mind, and being identified with dream'. 'it (i.e. the soul) thinks, as it were, and it shakes, as it were', etc. (Br.IV.iii.7). Therefore it is quite logical to speak of the independence of the mind in the matter of experiencing diverse manifestations. Some assert that if the soul is conditioned by the mind in dream, its self-luminosity will remain unestablished. (But) that is not so. That is a false notion of theirs, caused by non-comprehension of the drift of the Upanisads, inasmuch as even all such talk about the Self-starting with (the texts dealing with) selfluminosity and ending with emancipation—is within the range of ignorance. It is caused by such conditioning factors as the mind. And this conclusion is arrived at according to such Vedic text as: 'When there is something else, as it were, then one can see something. . . . '(Br.IV. iii.31); 'For him there is no contact with sense-objects'; 'But when to the knower of Brahman everything has become the Self, then what should one see and through what?" (Br.II.iv.14). Accordingly, this doubt arises only in those

<sup>&</sup>lt;sup>1</sup> As shown in Bṛhadāraṇyaka, IV.iii.14: 'When he dreams, he takes away a little of the impressions of this all-embracing world (the waking state), he himself puts the body aside and himself creates (a dream body) revealing his own lustre by his own light.... In this state he becomes self-effulgent.' If the Self continues to be conditioned by the mind in dream, one may well suspect that the effulgence of knowledge revealed there does not belong to the Self.

who have imperfect knowledge of Brahman, but not in those who have realized the non-dual Self.

Objection: If such be the explanation, the specific statement, 'In this state (i.e. dream) he becomes self-effulgent' (Br.IV.iii.9), becomes meaningless.

The answer to this is being given: This objection of yours falls far short of your mark, since the self-effulgence will be much more meaningless if the Self is (really) delimited within the heart according to the Vedic text, 'lies in the Space<sup>1</sup> that is within the heart' (Br.II.i.17).

Objection: Though, as a matter of fact, this defect does arise from that point of view, yet half the weight (of this defect) is removed in dream by the fact that the Self becomes then self-effulgent in Its isolation (i.e. dissociation from the mind).<sup>2</sup>

Answer: Not so; for even there (in sleep), persists the association (of the Self) with the nerves extending up to the pericardium (i.e. the whole body) in accordance with the Vedic text, '(When it becomes fast asleep, . . . it comes back along the seventy-two thousand nerves, called Hitā, which extend from the heart to the pericardium), and sleeps (i.e. remains) in the body' (Bṛ.II.i.19); and therefore it is a vain intention to remove the (remaining) half weight even in sleep through your reliance on the argument of the self-effulgence of the person.

Objection: What then is meant by saying that 'the person becomes self-effulgent in this state' (Br. IV. iii. 9)?

<sup>&</sup>lt;sup>1</sup> The 'Space' (ākāša) here stands really for the supreme Self; but a literal interpretation leads us astray.

<sup>&</sup>lt;sup>2</sup> The remaining defect will be removed in the state of sleep, where the Self alone exists—this is the implied idea.

Pseudo-Vedāntin: That Vedic text has no application here, since it belongs to a different branch (of the Vedas).

Objection: Not so, since it is desirable that the Vedic texts should all lead to an identical conclusion, for it is the one Self that is the subject-matter of the Upanisads and that is sought to be taught and understood. Hence it is necessary that the self-effulgence of the Self in dream should be upheld, for the Vedas serve to reveal the real truth.

Vedantin: In that case, hear the purport of the Vedic passage by giving up all conceit, for not through conceit can the meaning of the Vedas be mastered even in a hundred years by all the people who pose to be learned. As the Self, sleeping in the space within the heart and in the nerves, spreading from the heart to the pericardium, can be shown to be distinct from them just because It has no (natural) association with them, and thus the Self's self-effulgence does not become negated, similarly, although the mind persists (in dream), together with the impressions activated by ignorance, desire, and past actions, yet the most arrogant sophist cannot deny then the self-effulgence of the Self which, while remaining totally dissociated from the entire group of body and organs, witnesses through ignorance the mental impressions created by past actions like something different from Itself; for the witnessing Self(then) remains distinct from the impressions that form the objects visualized (by It). Hence it has been well said that when the organs merge into the mind which, however, remains unabsorbed, (the Self,) as identified with the mind, sees dreams.

How the mind experiences its diverse manifestations is being said: Being under the influence of the impressions of any object—be it of a friend or of a son etc.—yat, which;

drstam pūrvam, was seen earlier; it paśyati, sees; it seems to think through ignorance that it sees the vision resembling the son or the friend, called up by those impressions of the son, friend, etc. So also, srutam artham, whatever was heard; anusrnoti, it seems to hear thereafter, under the influence of its impressions. Similarly, whatever was pratyanubhūtam deśadigantaraih, perceived as belonging to the different places and quarters; it pratyanubhavati, experiences, appears to experience, through ignorance; punah punah, time and again. So also whatever was drstam, seen, in this birth; and adrstam, not seen, that is to say, seen in another birth; for no impression can be left by what is absolutely unseen. Similarly, with regard to srutam ca asrutam ca, whatever was heard and not heard; anubhūtam, what was perceived, in this life through the mind alone; ananubhūtam ca, and whatever was not perceived, that is to say, was perceived by the mind itself in another birth; ca sat, and what is true, for instance the real water etc.; ca asat, and what is false, for instance, water in a mirage etc. To be brief, it paśyati, sees; sarvam, all, enumerated or not; sarvah (san), by becoming all, by becoming conditioned by all the mental impressions. Thus the deity, the mind, sees the dreams in its unification with all the organs.

स यदा तेजसाऽभिभूतो भवति। अत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्शरीर एतत्सुखं भवति।।६।।

6. When that deity, (the mind,) becomes overwhelmed by (the solar) rays (called bile), then in this state the deity does not see dreams. Then, at that time, threre occurs this happiness in this body.

Yādā, when, at the time when; tejasā, by the light, by the solar light, called bile<sup>1</sup>, that is lodged in the nerves: sah, the deity, called mind; bhavati, becomes; completely abhibhūtah, overwhelmed - when the doors for its tendencies are closed down; then the rays of the mind, together with the organs, get collected in the heart. The mind is in sleep when, like fire in wood, it exists in the body, pervading it as a whole, in the form of general (as opposed to particularized) consciousness. Atra, at this time; esah, this; devah, deity (lit. the luminous one), called the mind; na paśyati svapnān, does not see dreams, the doors of vision having been closed by the light. Atha tada, then at that time; etasmin śarīre, in this body; bhavati, occurs; etat sukham, this happiness that is of the nature of unobstructed Consciousness; that is to say, Bliss then pervades the whole body in a general way and it remains undisturbed.

At this time, the body and organs that depend on ignorance, desire, and the result of past actions, become inactive. When these become quiet, the nature of the Self, that appears distorted owing to the limiting adjuncts, becomes non-dual, one, auspicious, and calm. In order to indicate this state through a process of (successively) merging into it the subtle forms of earth etc. that are creations of ignorance, the text cites an illustration:

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते। एवं हु वै तत् सर्वं पर आत्मिन संप्रतिष्ठते॥॥

<sup>&</sup>lt;sup>1</sup> As also by the Consciousness, called Brahman, where the mind merges.

<sup>&</sup>lt;sup>2</sup> Impressions of past actions that can produce dream.

7. To illustrate the point: As the birds, O goodlooking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.

Sah, that illustration, is this: Yathā, as; somya, O good-looking one; vayāmsi, birds; sampratiṣṭhante, proceed towards; vāsovṛkṣam, the tree that provides lodging; evam ha vai, just so, just as it is in the illustration; sarvam, all—that will be enumerated; sampratiṣṭhate, proceeds; pare ātmani, to the supreme Self, to the Immutable.

पृथिवी च पृथिवीमात्रा चाऽऽपश्चाऽऽपोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाऽऽकाशश्चाऽऽकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च द्राणं च द्रातव्यं च रसश्च रसियतव्यं च त्वक्च स्पर्शियतव्यं च वाक्च वक्तव्यं च हस्तौ चाऽऽदातव्यं चोपस्थश्चानन्दियतव्यं च पायुश्च विसर्ज-यितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च चित्तं च चेतियतव्यं च तेजश्च विद्योतियतव्यं च प्राणश्च विधारियतव्यं च ॥८॥

8. Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, air and the rudiment of air, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell, the organ and object of taste, the organ and object of touch, the organ and content of speech, the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought,

understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prāṇa and all that has to be held by Prāṇa.

What are all those things? Prthivī, the gross earth, possessed of the five attributes; ca, and; its cause, the prthivimātrā, rudiment of earth, the fine form of smell. Similarly āpah ca āpo-mātrā ca, water and the rudiment of water; tejah ca tejo-mātrā ca, fire and the rudiment of fire; vāyuh ca vāyu-mātrā ca, air and the rudiment of air; ākāšah ca ākāša-mātrā ca, space and the rudiment of space. That is to say, all the gross and subtle elements. So also caksuh, eye, the organ; ca rupam, and the object of sight; śrotram ca śrotavyam ca, ear and the object of hearing; ghrānam ca ghrātavyam ca, the organ and the object of smell; rasah ca rasayitavyam ca, the organ and the object of taste; tvak ca sparšayitavyam ca, the organ and the object of touch; vāk ca vaktavyam ca, speech and the content of speech; hastau ca ādātavyam ca, the two hands and the objects to be grasped; upasthah ca ānandayitavyam ca, sex and what is enjoyed; pāyuh ca visarjayitavyam ca, the organ of excretion and what is excreted; pādau ca gantavyam ca, the two feet and the place walked over. Thus (it is to be understood) that the organs of knowledge and the organs of action have been enumerated. Manah ca, the mind, that has been already mentioned; mantavyam ca, and the object of the

<sup>&</sup>lt;sup>1</sup> Sound, touch, colour, taste, and smell, the last one being the essential attribute of earth. The four others are the essential qualities of space, air, fire and water respectively. These rudimentary elements combine to form the gross composite elements, their names being given according to the predominance of one or the other.

mind (what is thought of); buddhih, understanding, the faculty of ascertaining; ca boddhavyam, and the object to be ascertained. Ahankārah, the internal organ characterized by egoism; ca, and; ahankartavyam, the object of egoism. Cittam, the internal organ possessed of consciousness; ca cetayitavyam, and the object to be conscious of. Tejah, the skin—as distinct from the organ of touch, and possessed of lustre; the object revealed by it is vidyotayitavyam. Prāṇah is what is called Sūtra (Hiranyagarbha, who strings together everything); vidhārayitavyam, is all that is held, strung together by Him. (All these merge in the supreme Self) for, the entire range of body and organs, combining for the sake of some one else and consisting of name and form, extends thus far only.

Next in order is that reality of the Self that has entered here (in the body)—like a reflection of the sun in water, etc.—as the enjoyer and the agent of action.

एष हि द्रष्टा स्प्रष्टा श्रोता घाता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुष:। स परेऽक्षर आत्मनि संप्रतिष्ठते।।९।।

9. And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer—the Puruṣa (pervading the body and organs), who is a knower by nature. He becomes wholly established in the supreme, immutable Self.

Hi, and; <sup>2</sup> eṣaḥ, this one (this Self); is the draṣṭā, seer; spraṣṭā, toucher (feeler); śrotā, hearer; ghrātā, smeller;

<sup>1</sup> I.e. the skin itself that is the seat of the organ of touch.

<sup>&</sup>lt;sup>2</sup> According to A.G.

rasayitā, taster; mantā, thinker; boddhā, ascertainer; kartā, doer. The word vijnāna, when derived in the (instrumental) sense of 'that by which anything is known', means such instruments as the intellect; but the word here is derived in the nominative sense of 'that which knows'. So vijnānātmā means the reality which has that nature or which is a knower by nature. He is puruṣaḥ, because he fills up, in its entirety, the aggregate of the body and organs that has been spoken of as a limiting adjunct. And as the reflections—of the sun in water, etc.—enters into the sun etc. (when the water etc. is removed), so this Self gets wholly established pare akṣare ātmani, in the supreme immutable Self, which persists as the last resort of the universe.

The result achieved by one who realizes his identity with that supreme Self is being stated:

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वज्ञः सर्वो भवति। तदेष क्लोकः ॥१०॥

10. He who realizes that shadowless, bodiless, colourless, pure, Immutable attains the supreme Immutable Itself. O amiable one, he, again, who realizes, becomes omniscient and all. Illustrative of this there occurs this verse:

It is being stated that he pratipadyate, attains; param eva akṣaram, the supreme Immutable Itself, which has

<sup>&</sup>lt;sup>1</sup> This translation follows A.G.

the characteristics going to be stated. Sah, he; (attains the Immutable); yah ha vai, who perchance, having become free from all desires; vedavate, realizes; tat, that which is; acchāyam, free from shadow, from ignorance; asarīram, bodiless, devoid of a body conditioned by all the limiting adjuncts constituted by name and form; alohitam, devoid of redness, free from all such qualities as redness. Since this is so, therefore (It is) subhram, pure: being free from all attributes. It is aksaram, the immutable, the True, called Purusa (the all-pervading, indwelling Entity)-without Prāna, not conceivable by the mind, auspicious, calm, coexisting with all that is within and without, and birthless. Tu, again; somya, O amiable one; yah, he, the renouncer of everything, who knows, becomes sarvajnah, omniscient; nothing can possibly remain unknown to him. Formerly he was not omniscient owing to ignorance; again, when ignorance is removed by knowledge, sah bhavati sarvah, he becomes all. Tat, with regard to that point: bhavati esah ślokah, there occurs this verse, which sums up the above idea.

विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि संप्रतिष्ठन्ति यत्र।
तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वभेवाविवेशेति ॥११॥

इति प्रश्नोपनिषदि चतुर्थः प्रश्नः॥

11. O amiable one, he who knows that Immutable into which the cognizing Self—(the Purusa who is naturally a knower)—as also the organs and the elements together

with all the deities merge, that omniscient one enters into everything.

Somya, O amiable (or good-looking) one; yaḥ tu vedayate, he who knows; tat akṣaram, that Immutable; yatra, into which; vijnānātmā, the entity that is by nature a knower (IV.9); and prānāḥ, the organs, such as the eye; bhūtāni, and the elements such as earth; saha devaiḥ, together with the deities, such as Fire etc.; sampratiṣṭhanti, merge; saḥ sarvajnāḥ, that omniscient one; āviveṣʿa (is the same as āviṣʿati) enters; into sarvam, everything.

### FIFTH, QUESTION

अथ हैनं शैब्यः सत्यकामः पप्रच्छ। स यो ह वै तद्भग-वन्मनुष्येषु प्रायणान्तमोंकारमभिष्यायीत। कतमं वाव स तेन लोकं जयतीति। तस्मै स होवाच।।१॥

1. Next, Satyakāma, son of Šibi, asked him, 'O venerable sir, which world does he really win thereby, who among men, intently meditates on *Om* in that wonderful way till death?' To him he said:

Atha ha, next; satyakāmah śaibyah, Satyakāma, son of Sibi; papraccha enam, asked him. Now then, this Question is begun in order to enjoin the meditation on Om as a means to the realization of the inferior and the superior Brahman. Bhagavan, O venerable sir; sah yah ha vai, anyone, any rare person; manusyesu, among men; who, after withdrawing the organs from external objects and concentrating his mind on Om, on which he superimposes the idea of Brahman through devotion; abhidhyāyīta, should intently meditate; omkāram, on Om; tat, in that wonderful way; prāyanāntam, till death, that is to say, for the whole life; (which world does he conquer)? The meaning of the term 'abhidhyāna, intense meditation', is to have such an unbroken current of the idea of self-identification (with the object of meditation) as is not vitiated by other states of consciousness of a different order, and which is comparable to the (unflickering) flame of a lamp in a windless place. There being many worlds that can be achieved through meditation and rites, katamam vāva lokam, which

of the worlds; saḥ jayati tena, does he conquer thereby, by that meditation on Om, who undertakes such a lifelong vow, aided by such multifarious forms of yama and niyama (i.e. control of body and organs, and observance of moral injunctions) as truthfulness, abstinence from sexual pleasure, noninjury, non-acceptance of presents, dispassion, monasticism, cleanliness, contentment, absence of dissimulation, etc.? To him who had asked thus, saḥ, he, Pippalāda; uvāca ha, said:

## एतद्दै सत्यकाम परं चापरं च ब्रह्म यदोंकारः। तस्माद्विद्वानेतेनैवाऽऽयतनेनैकतरमन्वेति ॥२॥

2. O Satyakāma, this very Brahman, that is (known as) the inferior and superior, is but this *Om*. Therefore the illumined soul attains either of the two through this one means alone.

O Satyakāma; etat brahma vai, this very Brahman; yat, that is; param ca aparam ca, both superior and inferior—the superior being that which is Truth and Immutable and is called Puruṣa, and the inferior being the First Born, called Prāṇa; omkāraḥ eva, is but Om, is identical with Om, since Om is Its symbol.¹ As the supreme Brahman cannot be (directly) indicated by words etc. and is devoid of all distinctions created by attributes—and as It is (on that account) beyond the organs—therefore the mind by itself cannot explore It. But to those who meditate on Om, which is comparable to the images of Viṣṇu and

<sup>&</sup>lt;sup>1</sup> Etat and yat, being neuter, are construed with Brahman, rather than with oinkāraḥ which is masculine.—A.G.

others and on which is fixed the idea of Brahman with devotion, that Brahman becomes favourable (and reveals Itself). This is understood on the authority of scriptures. Similar is the case with the inferior Brahman. Hence it is said in a secondary sense that, that Brahman which is both inferior and superior is but *Om. Tasmāt*, therefore; vidvān, one who knows, thus; anveti, attains; ekataram, either of the two—the superior or the inferior Brahman; etena āyatanena eva, through this means alone, through this that is a means for the attainment of the Self, consisting in meditation on *Om*; for *Om* is the nearest symbol of Brahman.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्या-मभिसंपद्यते। तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्म-चर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥३॥

3. Should he meditate on *Om* as consisting of one letter ne occomes enlightened even by that and very quickly attains a human birth on the earth. The *Rk mantras* lead him to the human birth. Being endued there with self-control, continence and faith he experiences greatness.

Yadi, even though; saḥ, he; may not know all the letters by which Om is constituted, still through the influence of the (partial) meditation on Om, he attains an excellent goal; one who resorts to Om does not fall into evil by being denied the fruits of both rites and meditation as a consequence of the defect of such partial knowledge. What ensues then? Being merely a knower of only one part consisting of one letter, abhidhyāyīta, should he thus meditate,

constantly; on Om itself as comprising one letter; sah, he; samveditah, becoming enlightened; tena eva, by that alone - by that meditation on Om as possessed of one letter only; tūrnam eva, very quickly; abhi-sampadyate, attains; jagatyam, on the earth. What does he attain? Manusyalokam, the human birth (i.e. human body). As many kinds of birth are possible on this earth, so, among these, rcah, the Rk mantras; upanayante, conduct; tam, him, that aspirant; to manusyalokam, a human birth, on the earth; for the first single letter (viz a) of Om was meditated on (by him) as the Rk mantras, which stand for the Rg-veda. Thereby, in that human birth, he becomes a prominent Brahmana, and being sampannah, endued; tapasā, with self-control; brahmacaryena, with continence; sraddhayā, with faith; anubhavati, experiences; mahimānam, greatness; he does not become faithless or wilful in his action. He does not ever come to grief because of any deviation - (consisting in partial knowledge)-from Yoga (i.e. application of his mind to Brahman).

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भि-रुन्नीयते सोमलोकम्। स सोमलोके विभ्तिमनुभूय पुनरावर्तते ॥४॥

4. Now again, if he meditates on Om with the help of the second letter  $(u)^1$ , he becomes identified with the mind. By the Yajur mantras he is lifted to the intermediate space, the world of the Moon. Having experienced greatness in the lunar world, he turns round again.

<sup>1</sup> Sec A.G.

Atha, now again; yadi, if, anyone conversant with Om as constituted by its second letter (viz u); abhidhyāyīta, should meditate on Om; dvimātrena, as possessed of the second letter; then as a result of that concentration, one sanipadyate, becomes unified; manasi, in the mind, of which the Moon is the presiding deity, which is conceived of as the state of dream, which is identified with the Yajur mantras, and which is the object of meditation. When sah, that man, who has become thus identified, dies; he is unnivate, lifted; yajurbhih, by the Yajur mantras, which are verily identical with the second letter; antariksam, to the intermediate space (between heaven and earth); somalokam, to the world of the Moon, which is supported by the intermediate space and is represented by the second letter. That is to say, the Yajur mantras lead him to a birth in the world of the Moon. Sah, he; anubhūya vibhūtim, having experienced greatness there; somaloke, in the world of the Moon; āvartate punah, turns round again, towards the human world 1

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिष्यायीत म तेजिस सूर्ये संपन्नः। यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते। तदेतौ श्लोकौ भवतः॥५॥

<sup>&</sup>lt;sup>1</sup> According to Sankarānanda, the first portion of the text means this: If anyone manasi sanpadyate, resorts to the mind, that is, meditates; dvimātreņa, for two moments or on the two letters a, and u of Om. According to some, this text enjoins a meditation on Hiranyagarbha who embodies Himself in the subtle cosmos conceived of as a subtle dream state; the earlier text similarly enjoins a meditation on Virāt, embodying Himself in the gross universe, conceived of as the waking state.

5. Again, anyone who meditates on the supreme Purusa with the help of this very syllable *Om*, as possessed of three letters, becomes unified in the Sun, consisting of light. As a snake becomes freed from its slough, exactly in a similar way, he becomes freed from sin, and he is lifted up to the world of Brahmā (Hiranyagarbha) by the *Sāma mantras*. From this total mass of creatures (that Hiranyagarbha is) he sees the Purusa who penetrates every being and is higher than the higher One (viz Hiranyagarbha). Bearing on this, there occur two verses:

Punah, again; yah abhidhyāyīta, should anyone meditate; etam, on this—on Om; as param purusam, the supreme Purusa, residing within the solar orb; Om iti etena eva aksarena, with the help of the very syllable Om; trimatrena, as associated with the knowledge of the three letters (a, u, m), and serving as a symbol; (he becomes unified in the Sun) as the result of that meditation. In this context Om is (presented as) a symbol to aid (meditation), which conclusion is drawn from the following Vedic text implying identity: 'That which is known as the superior and inferior Brahman (is but Om)' (V.2). Moreover, on any other supposition, the frequently used accusative case in omkāram in the text will become unjustifiable. Although from the use of the instrumental case (in trimatrena), an interpretation in the instrumental sense is quite in order, still in conformity with the context, trimatrena etc. should be converted to the accusative form1 thus: 'trimatram param purusam-(meditate) on Om, associated with the knowledge of the three letters, as the supreme Purusa', so as to

 $<sup>^{1}</sup>$  One might object that the instrumental case indicates that Om is not a symbol (or icon); but Śańkara says it is so.

accord with the adage, 'The individual should be sacrificed for the family' (Ma.Nā. 37.17). By that meditation, sah, he; becomes sainpannah, absorbed-being engaged in meditation, he becomes identified with the third letter (m) and becomes unified; tejasi sūrye, in the sun consisting of light. Even after death he does not return from the Sun as one does from the lunar world; but he continues in his identity with the Sun. Yathā, just as; a pādodarah, snake; vinirmucyate tvacā, is freed from its slough, the dead skin, to become new again; evam ha vai, exactly in the same way, as in this illustration, so; becoming vinirmuktah, freed; pāpmanā, from sin, which is a kind of impurity comparable to the slough; sah, he; unnīyate, is lifted up; sāmabhih, by the Sama mantras—that are identical with the third letter (m of Om); brahmalokam, to the world of Brahma, i.e. of Hiranyagarbha, which is called Satya (Truth). That Hiranyagarbha is identified with all the creatures that are subject to birth and death; for as (the sum total of all) the subtle bodies, He constitutes the inner soul of all; and in Him, as comprising the (cosmic) subtle body, are strung together all the creatures.2 Hence He is jivaghanah, a mass of creatures. Etasmät jīvaghanāt, from this totality of creatures, that Hiranyagarbha is; sah, he, the enlightened man, who has known Om as possessed of the three letters; iksate, sees through meditation; purusam, Purusa; purisayam, who has entered into all the bodies and who is called the supreme Self; being param parāt, superior to the higher One, that is to say, to Hiranyagarbha.3 Tat, bearing on this

<sup>1</sup> That is to say, for the sake of the majority.

<sup>&</sup>lt;sup>2</sup>Creatures that identify themselves with their subtle bodies.

<sup>3</sup> Hiranyagarbha is higher than all other creatures.

expressive of the foregoing idea; bhavatah, there occur; etau ślokau, these two verses:

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः। क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः॥६॥

6. The three letters (by themselves) are within the range of death. But if they are closely joined, one to another, are not divergently applied to different objects, and are applied to the three courses of action—external, internal, and intermediate—that are properly resorted to, then the man of enlightenment does not shake (i.e. remains undisturbed).

Tisrah mātrāh, the three letters, viz a, u, m, of Om; mṛtyumatyah, are encompassed by death, not outside the pale of death, that is to say, surely within the grasp of death. But when they are prayuktāh, applied; kriyāsu, in actions, in the acts of meditation on the Self; and further, (when they are) anyonyasaktāh, joined one to another; anaviprayuktāh, are not applied divergently to

<sup>&</sup>lt;sup>1</sup> Viśva, the conscious Self in the waking state, is identical with Vaiśvānara (Virāṭ), and his residence is in the gross body and the waking state. Taijasa, identical with Hiraṇyagarbha, has his lodging in the subtle body and dream. Prājāa, identical with Īśvara, has his locus in the Unmanifested and sleep. The yogic processes consist in meditating on them in identification with a, u, m, respectively. If these are resorted to separately, and without the idea of Brahman, they cannot lead one beyond death.

different objects, (then the yogī does not shake). Viprayuktäh are those that are specifically applied to a single object alone; those that are not applied thus are avipravuktāh, (i.e. diversely used); those that are not thus diversely applied are anaviprayuktāh. What follows from that? When (they are applied thus) specially at the time of a single (continuous) meditation during the three krivāsu, courses of action: bāhyābhyantaramadhyamāsu, external, internal, and intermediate—in the course of the yogic actions consisting in the meditation on the Purusas as associated with the states of waking, dream, and sleep; samyak prayuktāsu, which processes are properly resorted to during the time of meditation; then the inah, enlightened one, that is to say, the yogī who knows the aforesaid divisions of Om: na kampate, does not shake. He who knows thus, cannot possibly be deflected, since the Purusas in the waking, dream, and sleep states, together with the states, have been seen by him as identical with the three letters and as identical with Om. Since a man who is thus enlightened has become the Self of all and one with Om, therefore from where can be deviate and to where?

The second verse is meant to sum up all the (foregoing) ideas:

ऋग्भिरेतं यर्जुभिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते। तमोंकारेणैवाऽऽयतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति॥७॥

इति प्रश्नोपनिषदि पञ्चमः प्रश्नः॥

7. The intelligent know this world that is attainable by Rk mantras, the intermediate space achievable by the Yajur mantras, and that which is reached by the Sāma mantras. The enlightened man attains that (threefold) world through Om alone; and through Om as an aid, he reaches that also which is the Supreme (Reality) that is quiet and beyond old age, death, and fear.

Only kavayah, the intelligent, the enlightened, and not the ignorant; vedayante, know; etam, this, this world associated with men; that is attainable rgbhih, through the Rk mantras; antariksam, the intermediate space, presided over by the Moon; that is attainable yajurbhih, by the Yajur mantras; and tat, that, the third, i.e. the world of Brahmä; yat, which; is attainable sāmabhih, by the Sāma mantras. Vidvān, the enlightened one; anveti, reaches; tam, that, that threefold world indicative of the inferior Brahman; onikārena, through Om, with the aid of Om. And with the help of that very Om, he attains tat, that; yat, which is the Supreme-Brahman, the Immutable, Truth, called Purusa, (the All-pervasive); which is santam, quiet, free, devoid of all such distinctions as waking, dream, and sleep, and is transcendental to the whole universe; and is therefore ajaram, free from old age; amrtam, beyond death, since untouched by such changes as old age; and consequently abhayam, fearless; just because It is fearless, therefore param, unsurpassing. The idea is that he reaches this One also, omkārena āyatanena, with the aid of Om, which is a vehicle of advance. The word 'iti, this', is used to imply the end of the sentence.

## SIXTH QUESTION

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ। भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत। षोडशकलं भारद्वाज पुरुषं वेत्थ। तमहं कुमारमत्रुवं नाहिममं वेद। यद्यहिममवेदिषं कथं ते नावक्ष्यमिति। समूलो वा एष परिशुष्यित योऽनृतमिभवदित तस्मान्नार्हाम्यनृतं वक्तुम्। स तूष्णीं रथमाच्हा प्रवत्नाज। तं त्वा पृच्छामि क्वासौ पुरुष इति।।१॥

1. Then Sukesa, son of Bharadvaja, asked him, 'Venerable sir, Hiranyanabha, a prince of Kosala, approached me and put this question, "Bharadvaja, do you know the Purusa possessed of sixteen limbs?" To that prince I said, "I do not know him. Had I known him, why should I not have told you? Anyone who utters a falsehood dries up root and all. Therefore I cannot afford to utter a falsehood". Silently he went away riding on the chariot. Of that Purusa I ask you, Where does He exist?

Atha ha, next; sukeśā bhāradvājah, Sukeśā, son of Bharadvāja; papraccha, asked; enam, him. It has been said that the entire world, consisting of cause and effect, together with the conscious soul, gets unified in the supreme Immutable during sleep (IV.11). From the logic of circumstances it follows that even during cosmic dissolution, the world merges into that Immutable alone and originates from that alone; for an effect cannot reasonably get absorbed into anything other than its origin. Besides, it has been said, 'From the Self is born this Prāṇa' (III.3). And it

is the well ascertained purport of all the Upanisads that the highest good results from the full realization of that which is the source of creation; and it has just been declared. 'he becomes omniscient and all' (IV.10). It remains now to point out where that Immutable, that Truth, called Purusa (the all-pervasive, indwelling entity) is to be realized. This question is begun for that purpose. And by pointing out the difficulty involved in acquiring the knowledge, the narration of the anecdote aims at inducing a special effort in those who hanker after freedom. Bhagavan, O revered sir; a rājaputrah, prince, Ksatriya by caste, named Hiranyanābha; who was kausalyah, born in Kosala; upetya mām, approaching me; aprechata, asked; etam prasnam, this question-which is being stated: 'Bhāradvāja, O son of Bharadvāja; vettha, do you know; the purusam, Purusa, (the Reality pervading the body); which is sodasakalam, possessed of sixteen digits (limbs)?' That conscious Being, the soul, is sodašakalah, on which, through ignorance, are superimposed sixteen parts that appear like limbs. Aham, I; abruvam, said; tam kumāram, to that prince, who had put the question: 'Aham, I; na veda, do not know; imam, this one that you inquire about.' As he thought it impossible that there could be any ignorance in me, despite that statement of mine, I told him as a proof of my ignorance: 'Yadi, if, perchance; aham, I; avedisam, happened to know; imam, this one, the Purusa inquired about by you; katham, why; na avaksyam, should I not have told, that is to say, should not tell you, inquisitive and eminently fitted as a disciple as you are.' Noticing his disbelief over again, I said furthermore to carry conviction to him: 'Yah, anyone who; abhivadati, utters; anrtam, a falsehood, that does not accord with what is-speaks of himself as some-

what other than what he really is; esah, such a man; parisusyati, dries up; samulah, together with roots; he is deprived of this world and the next, he is destroyed. As I know this fact, tasmāt, therefore; na arhāmi anrtam vaktum, I cannot afford to utter a falsehood, like an ignoramus.' Aruhya ratham, riding on the chariot; sah, he, the prince, who was thus convinced; pravavrāja, went away; to where he had come from; tūsnīm, silently, with abashment. From this the conclusion is drawn that one who knows must impart knowledge to a disciple who is competent and approaches duly, but one should not utter a falsehood under any condition whatsoever. Tam purusam, about that Purusa-which, as an object still to be ascertained, sticks to my heart like a thorn; prechāmi tvā, I ask you; 'Kva asau purusah, where does that Purusa (who is to be known) exist?'

तस्मै स होवाच। इहैवान्तःशरीरे सोम्य स पुरुषो यस्मि-न्नेताः षोडशकलाः प्रभवन्तीति ॥२॥

2. To him he (Pippalāda) said: O amiable one, here itself inside the body is that Puruṣa in whom originate these sixteen digits (or limbs).

Tasmai, to him; sah, he; uvāca ha, said; iha eva, here itself; antaḥśarīre, inside the body, within the space inside the lotus of the heart; somya, O amiable one; exists sah puruṣah, that Puruṣa—and He is not to be sought somewhere else—; yasmin, in whom; prabhavanti, originate; etāḥ ṣoḍaśa-kalāḥ, these sixteen parts—Prāna and the rest that are being enumerated. The Puruṣa who is partless

appears through ignorance to be possessed of limbs as a consequence of His association with the sixteen parts that are His limiting adjuncts. But this Purusa has to be shown as an absolute entity by eliminating, through knowledge, those parts that condition Him. That is why the parts are spoken of as originating from the Purusa. Since no empirical pronouncement as to attainability and the means of attainment can be made unless there be the superimposition of Prana and the rest on the totally attributeless, non-dual, pure principle, therefore, the origin, existence, and absorption of the parts that are within the domain of ignorance, are superimposed (on the Purusa); for the parts are always seen to exist in identity with Consciousness at the times of origin, continuation, and dissolution. And this is why some deluded people say, 'Just as ghee (clarified butter) melts through contact with fire, so it is consciousness that originates every moment as pot etc. and gets destroyed.' Others (e.g. the nihilists) say, 'When that consciousness stops, all things appear as void.' Still others (e.g. the logicians) say, 'The knowledge of pot and the rest arises and gets destroyed as a temporary phenomenon on the eternal Self which imparts consciousness.' The materialists say, 'Consciousness belongs to matter.' But Consciousness that knows no decrease or increase, and yet appears diversely through the attributes of the limiting adjuncts, is nothing but the Self, which fact is borne out by such Vedic texts as 'Brahman is truth, knowledge, infinite' (Tai.II.i.1), 'Brahman is Consciousness' (Ai.III.i.3), 'Knowledge, Bliss, Brahman' (Br.III.ix.28.7), 'The infinite Reality is but pure intelligence' (Br.II.iv.12). Consciousness is proved to be invariable from the fact that Consciousness remains unchanged even when objects change in their

essence, and because anything that is known in any way, emerges to consciousness only as such an object of knowledge. It does not stand to reason to say that some external thing exists substantially and still remains unknown, for this is like averring that colour is perceived while the eye is non-existent. A knowable thing may be inconstant in relation to knowledge, but knowledge is never inconstant in relation to objects, for knowledge persists in relation to some knowable thing even though a particular object may not be there; indeed, nobody can have such a thing as an object unless he has knowledge.

Objection: Since even consciousness is not perceived in sleep just because it does not exist there then, therefore it follows that knowledge, in itself, is inconstant just like an object.

Answer: No. for in so far as knowledge that reveals its objects is an illuminator of its object just like a light, the absence of knowledge during sleep cannot logically be inferred, just as the absence of light cannot be inferred from the absence of the thing to be lighted up. Certainly, the nihilist cannot imagine the absence of the eye when it fails to perceive colour in darkness.

That things are apprehended to be what they are is owing to the fact of the apparent diversification of the underlying Consciousness by the limiting adjuncts; and things would cease to be known unless Consciousness lay behind them. This proves that things vary, while Consciousness rentains unchanged. A pot may not exist even when there is consciousness of it, or objects may vary essentially, while knowledge persists; but there can be no object of knowledge without Consciousness. Objection: We have no knowledge of a jar at the time that we know a cloth; so knowledge also is variable. Answer: Knowledge may vary as coloured by its objects, but not essentially, whereas things vary essentially.

Objection: The nihilist does, as a matter of fact, imagine the absence of knowledge where there is no knowable thing.

Answer: The nihilist should explain how he would argue away the presence of that knowledge by which he imagines the non-existence of that knowledge; for the non-existence of the knowledge being itself a knowable object, it cannot be cognized unless there is knowledge of it.

Objection: Since knowledge is non-different from the knowable, non-existence of knowledge follows from the non-existence of the knowable object.

Answer: Not so, because non-existence too is admitted as cognizable. By the (Buddhist) nihilist it is admitted that non-existence is also known and that it is everlasting. Now, if knowledge be non-different from (the knowable) non-existence, it also will become eternal ex hypothesi; and because the non-existence of knowledge becomes essentially a knowledge, non-existence (of knowledge) is reduced to a meaningless term. In reality, knowledge is neither a non-existence, nor is it non-eternal. Nor do we lose anything if the mere epithet of non-existence is applied to knowledge that is (really) eternal.

If it be now argued that although non-existence is knowable, it is distinct from knowledge, then in that case, the non-existence of the knowable will not lead to the nonexistence of knowledge.<sup>1</sup>

<sup>&</sup>lt;sup>1</sup> By such a theory you nullify your view that knowledge and the knowable are identical. Hence by depending on the assumptions that knowable objects are absent in sleep and that knowledge is non-different from the knowable, you cannot argue that knowledge is non-existent in sleep. Moreover, if the non-existing knowable thing be different from knowledge, why should not an existing knowable thing be different also?

Objection: An object is different from knowledge, but knowledge is not different from its object.

Answer: No, since it is all mere talk that does not lead to any real distinction, for if it be held that object and knowledge are identical, then it is meaningless talk to say that the knowable object is distinct from knowledge, while knowledge is not distinct from its content; and it is comparable to the thesis that wahni (fire) is distinct from agni (fire), while agni is not distinct from vahni. If, however, knowledge be different from the content of knowledge, the conclusion arrived at is that the absence of any knowable object does not logically imply the absence of knowledge (as such).

Objection: Since there can be no awareness (of knowledge) when there is no object to be known, it follows that knowledge itself is absent in the absence of any object.

Answer: Not so, for awareness is admitted in sleep inasmuch as it is held by the (Buddhist) nihilists that consciousness persists even in sleep.

Objection: Even there it is held that consciousness is known to itself.

Answer: No, since the distinction of the two (viz knowledge and object) is already postulated. Inasmuch as the knowledge that pertains to an object of the form of non-existence is different from that non-existent object, the difference between the knowable and the knowledge stands as an established fact. That fact having been proved, it cannot be revivified like a dead man, nor can it be reversed by even a hundred nihilistic Buddhists.

Objection: In so far as knowledge is known by some other knowledge, there crops up an infinite regress from your point of view, since that knowledge must have another

knowledge to know it, and that again another.

Answer: Not so, for a logical distinction between all (knowledge and objects) is possible. On the admission that everything is knowable to some knowledge, that knowledge which is different from its content remains what it is for ever. This is a second category that is admitted by all who are not nihilists, and no third category to comprehend it is admitted. Thus there is no scope for infinite regress.

Objection: If knowledge remains unknown to itself, then omniscience becomes untenable.

Answer: That defect, too, should affect him (i.e. the Buddhists) alone. What need have we to remove it?<sup>2</sup> Besides, (for him) there is the fault of infinite regress arising from the admission that knowledge is an object of knowledge, for knowledge is certainly knowable according to the (Buddhist) nihilist. And because (a particular) knowledge cannot be known by itself, an infinite regress is inevitable.

Objection: This fault is equally in evidence (in your theory as well).

We hold that things knowable are objects of knowledge, but knowledge itself is not known. The knowable are ever knowable, and so is knowledge ever knowledge.

<sup>&</sup>lt;sup>2</sup> The Buddhist believes that knowledge is known. So if it can be proved that knowledge is unknowable, omniscience of Buddha, for instance, can no longer be sustained. But the Vedāntin is not open to that charge, as according to him knowledge can cognize only those things that are fit to be known, as otherwise non-omniscience would result from the non-comprehension of such an imaginary thing as the horn of a hare. The Vedāntin may also reply that since the very conception of omniscience is within the domain of ignorance, he is not under any obligation to prove its reality. Or he may argue that omniscience follows from the fact of one's possessing the capacity to know everything that exists, but not necessarily from the actual awareness of everything.

Answer: Not so, for Consciousness (according to us) can logically be shown to be but one. Since it is but one Consciousness, existing in all places, times, persons, etc., that appears diversely because of the differences in the multifarious limiting adjuncts constituted by name, form, etc., just like the reflections of the sun etc. on water etc., therefore that objection has no force; and the statement that is under consideration here agrees with this.

Objection: From the Upanisadic text. ('here itself inside the body'—VI.2), it follows that the Purusa is contained here inside the body, like a jujube fruit in a vessel.

Answer: No. (this is wrong), because the Puruṣa is the cause of such parts as Prāṇa, and because nobody will understand the Puruṣa as the source of such parts as Prāṇa, faith, etc., if He be delimited by a mere body. And this follows from the further fact that the body is an effect of those parts; because the body, which is constituted by the parts—Prāṇa and the rest, which (in their turn) are the products of the Puruṣa—cannot contain within itself, like a jujube in a vessel, the Puruṣa who is the origin of its own source.

Objection: This is possible on the analogy of the seed and the tree. Just as a tree is the effect of a seed, and the effect of that tree is a fruit, a mango for instance, which holds within itself the (stone that is the) cause of its cause (viz the tree), similarly the body can contain within itself even the Purusa, though He is the cause of its own cause (viz Prāṇa etc.).

Answer: This is untenable, because it implies difference and divisibility. In the analogy, the seeds contained in the

<sup>&</sup>lt;sup>1</sup> On the strength of the fact that Consciousness as an eternal entity is the basis of all appearances, the Upanişad talks of the superimposition of the parts (or limbs) on that Consciousness.

fruits of the tree are different from the seed that produced the tree, whereas in the case to which the analogy applies, the very same Purusa who is the cause of the causes of the body, is heard of in the Upanisad to be confined within the body. Moreover, things like the tree and the seeds can be related by way of the container and the thing contained, because they are composite by nature, whereas the Purusa is not divisible, though the parts (viz Prāṇa etc.) and the body are. Hereby it is shown that inasmuch as even space cannot be contained within the body, much less can the Purusa, who is the cause of space, be confined within it. Therefore the illustration is inapt.

Objection: Leave alone the analogy. The point is born out by the text itself.

Answer: That cannot be, for texts cannot create things anew, since a text is not meant to reverse anything. What is its function then? It is concerned with expressing things as they are. Therefore the text 'inside the body' is to be understood in the same sense as the statement that space exists within the Cosmic Egg.<sup>2</sup> Besides, that text conforms only to empirical experience in so far as from such logical grounds as (the experiences of) seeing, hearing, thinking, knowing, etc., the Puruṣa is experienced within the body, as though He is a limited being. And since (it is within the body that) He is realized, therefore it is said, 'O amiable one, that Puruṣa is inside the body.' When not even a fool wishes to conceive mentally that the Puruṣa, who is the

<sup>&</sup>lt;sup>1</sup> Objection: The body produced from indivisible space contains space within itself. Answer: There too space does not enter into the body, but seems to be existing in the shape of a body as pervading the pores and empty regions there.

<sup>&</sup>lt;sup>2</sup> Space is the cause of the universe, but since space pervades everything, it is perceived as confined within the universe.

cause of space, can be encompassed by the body like a jujube in a vessel, much less can a Vedic text which is a valid means of knowledge do so.

As a description of the Purusa, it has been said, 'that Purusa in whom originate those sixteen parts' (VI. 2). Though that origination of the parts was stated (there) in the Upanisad in another connection, still the present text (dealing with creation) is meant to recount the order in which the origination occured as also to show that creation is preceded by intelligence.

- ्स ईक्षांचके। कस्मिन्नहमुत्कान्त उत्कान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥३॥
- 3. He deliberated: 'As a result of whose departure shall I rise up? And as a result of whose continuance shall I remain established?'

Saḥ, He, the Puruṣa endued with sixteen parts, about whom the son of Bharadvāja inquired; īkṣām cakre, made this deliberation on, that is to say, penetrated into, the subject of creation, result, order, etc. How he did so is being stated: Kasmin utkrānte, which particular agent having risen up, from the body; bhaviṣyāmi aham, shall I Myself become; utkrāntaḥ, separated? Vā, or; kasmin pratiṣṭhite, which continuing to be established in the body;

<sup>&</sup>lt;sup>1</sup> Creation—of Prāṇa etc.; result—such as their departure from the body; order—emergence of faith from Prāṇa and so on; etc— the relation of the container and the contained, as subsisting between the world and name etc.

pratisthäsyāmi aham, shall I remain established? This is the purport.

Objection: Is it not a fact that the Self is not an agent of action, while the Pradhana (Primal Nature) is? Hence it is the Pradhana that evolves as Mahat (i.e. the principle of intelligence) and the rest by setting before itself the needs of the Purusa (conscious soul). Therefore, in the face of the facts that Pradhāna, existing in a state of balance of its (three) constituents of sattva etc., has to be assumed on valid authority to be the creator; that there exist the minutest atoms which act according to Divine Will; that the Self has not the wherewithal to create, It being non-dual; and that the Self cannot be the author of evil to Itself, because a conscious being that acts intelligently cannot do any evil to itself; it is unjustifiable to talk of any agentship of the Purusa, preceded by independent deliberation. Accordingly, when, to serve the purposes of the Purusa, the insentient Pradhana evolves in a regular order, as though out of deliberation, the Pradhana is figuratively spoken of as intelligent in the statement, 'He deliberated' etc., just as one might say, 'He is the king', with regard to an officer who does everything for the king.

Answer: No, since it is as logical to look upon the Self as the doer, as to conceive of It as the enjoyer. Just as from the Sämkhya standpoint the Self which is a mere changeless Consciousness can still be the enjoyer, similarly, from the standpoint of the followers of the Vedas, Its creatorship of the world through deliberation can be justified on the authority of the Vedas.

Objection: Any transformation, consisting in a change of (the essence of) the Self into a different category, causes Its impermanence, impurity, and multiplicity; but a mere

variation within Its very nature of Consciousness does not do so. Accordingly, if enjoyership is inherent in the Puruşa Himself, any change within that Consciousness (of enjoyment)<sup>1</sup> is not open to any charge (of mutation of the Self), whereas from your standpoint, who are followers of the Vedas and admit that the Self is the creator, there does occur an essential mutation,<sup>2</sup> and therefore the Self becomes subject to all such faults as impermanence etc.

Answer: No, for it is held by us that though the Self is but one, still, in the state of ignorance, there occur to It apparent distinctions created by the presence or absence of the limiting adjuncts constituted by names and forms of objects. Some sort of a distinction in the Self, created through the limiting adjuncts of name and form that are caused by ignorance, is admitted (as a concession), so that talk about the bondage and freedom of the Self in the scriptures may be possible. In reality, however, what is desired is that one should stand by the unconditioned Entity which is one without a second, which is beyond the reach of all sophists, and which is fearless and auspicious. There can be no agentship, no enjoyership, nor any action, instrument, or result, where everything is reduced to nonduality. The Samkhyas, however, first imagine that agentship, as well as action, instrument, and result, is superimposed on the Self; but as they are outside the pale of the Vedas, they recoil from such a (monistic) position and hold that enjoyership is a real characteristic of the Self. Again, fancying that the Pradhana is a real substance,

<sup>&</sup>lt;sup>1</sup> Enjoyment (or suffering) consists in a direct experience of joy (or sorrow). This experience is the very nature of the soul, whereas action belongs to the intellect and the rest.

<sup>&</sup>lt;sup>2</sup> By becoming the intellect etc. for the purposes of creation.

essentially different from the Self, they fall into the snares woven by the intellect of other (dualistic) sophists and lose their bearing. Similarly are the other sophists led astray by Sāmkhyas. Thus by postulating theories opposed to each other, like carnivores (fighting for a piece of flesh), they continually drift away from the supreme Reality owing to their proneness to discover such (distorted) interpretations of the conclusions arrived at by valid means of proof as may demolish each other's point of view. Therefore we disclose a few flaws in the theories of the sophists not in the spirit of the sophists, but in order that people desirous of liberation may become devoted to the true import of the Upanisads, viz the realization of the non-duality of the Self, by ignoring those other theories. Thus has it been said in this connection: 'Leaving the cause of the origination of all disputes1 amongst the disputants themselves, and keeping his good sense well protected by their example,2 the knower of the Vedas reposes happily.

Moreover, no distinction can be made between the two kinds of modification (in the Self) called enjoyership and agentship. What indeed is that modification characterized as enjoyership which belongs to a class by itself and is different from agentship, depending on which the Purusa can be conceived of as merely the enjoyer and not the agent, while the Pradhāna can be thought of as merely an agent and not an enjoyer?

Sānkhya: Did we not say that the Purusa consists merely of intelligence and that He changes not by being trans-

<sup>1</sup> Apprehension of duality as true.

<sup>&</sup>lt;sup>2</sup> Having this firm conviction, 'Since the dualistic theories lead only to conflict, non-dualism alone is true.'

formed into some other category, but in the course of experience while still remaining what He is in essence? On the other hand, the Pradhāna changes by being evolved into some other principle, and hence it is possessed of such attributes as multiplicity, impurity, insentience, etc. The Puruṣa is the opposite of it.

Vedāntin: That is a distinction which is not real but merely verbal. If to the Purusa, who is (conceived of as) mere intelligence before the emergence of enjoyership, there accrues some special attribute called experience at the time of the occurrence of enjoyment, and if after the cessation of the enjoyment, the Purusa is freed from that peculiarity and becomes pure intelligence again, (then one may argue that during enjoyment, the enjoying) Pradhāna also evolves as Mahat etc., and then reversing the process (after that experience) it exists in its own nature as Pradhāna. Hence the supposition does not serve to point out any difference. Accordingly, the distinction that is sought to be made between the transformations of the Purusa and the Pradhāna is merely a verbal one.

If now it is held that the Purusa continues as before to be pure intelligence even during enjoyment, then there is no experience, in the real sense, by the Purusa.

Sāmkhya: The change in the Pure Intelligence during enjoyment is certainly real. Hence, enjoyment is by the Purusa.

Vedāntin: That cannot be. Since the Pradhāna too undergoes change during enjoyment, it may as well become the enjoyer.

Sānkhya: Change in the pure intelligence alone constitutes enjoyership.

Vedantin: In that case there is no valid reason why fire

and the rest that are possessed of distinct attributes like heat etc. should not be enjoyers.

Objection: Enjoyership may belong simultaneously to

both Pradhana and Purusa.

Vedāntin: No, since in that case the (Sāmkhya) theory that Pradhāna acts for the benefit of another (viz the Puruṣa) falls through; for among two co-enjoyers there can be no such relationship as overlordship and subordination, just as two lights cannot be so related by way of illuminating each other.

Objection: The enjoyment of the unchanging Purusa consists in the production of a reflection of the Purusa on the mind-stuff in which the sattva quality predominates

and which is by nature an enjoyer.

Vedāntin: It cannot be so; for if the Puruṣa is not affected thereby in any way, it is meaningless to posit an enjoyership for Him. If the Puruṣa has no evil in the form of experience, He being ever without attributes, then for removing what (evil) is the (Sāmkhya) scripture written as a means for emancipation?

Objection: The scripture is written for the sake of removing the evil superimposed through ignorance.

Answer: In that case the hypotheses that in reality the

<sup>&#</sup>x27;1 'Change in Pure Intelligence alone', may mean two things: (i) change in Intelligence irrespective of any change in another substance; (ii) some uncommon change in the Intelligence alone. The first position is untenable, since the Purusa cannot enjoy unless there be corresponding changes in the form of happiness etc. in the Pradhāna. As for the second alternative, there is no special reason why an uncommon change in an uncommon factor, viz Intelligence, should be called enjoyment; for if enjoyment is defined as 'an uncommon change within the thing itself', the definition becomes too wide; and thus fire may also become an enjoyer by a mere uncommon change within its uncommon quality of heat.

Purusa is only an enjoyer and not an agent, that the Pradhāna is only a doer and not an enjoyer, and that the Pradhāna is a really existing entity different from the Purusa—which (suppositions) are outside the Vedic pale—are useless and unwarranted, and hence need not be taken into consideration by people craving for Liberation.

Objection: Even from the standpoint of non-duality, such activity as the compilation of scriptures is futile.

Answer: No, for no such thing is possible in the state of non-duality. The conflicting thought as to whether the compilation of scriptures is useful or useless can arise only when there are the compilers of the scriptures and others who want to derive some benefit from them; but in the state of non-duality of the Self, apart from the Self there can be no compiler of the scriptures, nor anyone else. And in their absence, this kind of hypothesis itself is altogether unjustifiable. From the very fact of your firm affirmation of the unity of the Self it is admitted by you pari passu (from your personal experience) that scriptures serve the valid purpose (of revealing the non-duality of the Self). And the following scriptural text declares with regard to that unity of the Self, to which you subscribe, that when the conviction arises, there is no scope for doubt: 'When to the knower of Brahman everything has become the Self, then what should one see and through what? (Br.II.iv.14). Similarly in the Väjasaneyaka Upanisad it is shown elaborately how in the domain of ignorance which comprises things other than the supreme Reality, it is possible to do such things as the compilation of scriptures: 'Because when there is duality, as it were, (then one sees something)' etc. (ibid). Here again, at the very commencement of the scripture (the Upanisad of the Atharva Veda, viz Mundaka. I.i.4), knowledge and ignorance have been separated by calling them higher and lower. Accordingly, the army at the command of sophistic theories cannot enter here into this domain of the non-duality of the Self that is protected by the hands1 of the king who is none other than the valid proof adduced by Vedanta. It is to be understood that hereby is refuted the fault imputed by others that Brahman lacks the necessary equipment etc. for becoming an agent in the matter of creation etc.; for Brahman can (be imagined to) be associated with differences caused by diverse powers and accessories that emerge from the limiting adjuncts created through name and form which are called up by ignorance. And so also is set aside the other objection raised by others that the Self (of the non-dualists) becomes the originator of Its own miserv.2

As for the illustration of an officer who does everything for the king and is called by courtesy a king or a master, that has no application here because it runs counter to the (obvious) primary meaning of the Vedic text, 'He deliberated', which is meant to impart valid knowledge; for a secondary meaning of a word is called for only where the primary meaning is inadmissible. But here it does not stand to reason that an insentient entity (viz Pradhāna) should engage in well-regulated activity for the purpose of bondage, liberation, etc. in relation to the Purusa, keeping in view the difference between bound and freed souls<sup>3</sup>

3 That the free souls are to be left apart, and actions are to relate to the

bound ones alone.

<sup>1</sup> The reasoning found in Vedanta.

<sup>&</sup>lt;sup>2</sup> For God is fancied to be the creator of a world ignorantly superimposed on Him, and He is fancied to ordain good and evil for the souls which have no real separate existence.

and taking note of such distinctions as of subject, object, space, time, and causation. On the otherhand, this becomes justifiable from the standpoint already stated that omniscient God is the creator.

By Purusa alone, as by a king, is created Prāṇa the director of all. How?

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुज्योंतिरापः पृथिवी-न्द्रियं मनः। अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च।।४।।

4. He created Prāṇa; from Prāṇa (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created) vigour, self-control, mantras, rites, worlds, and name in the worlds.

Having deliberated in the way stated before, sah, He, the Purusa; asrjata, created; prāṇam, Prāṇa,² (the sum total of all Prāṇas,) called Hiraṇyagarbha,³ that is the repository of the organs of all beings, and is the inner soul of all.⁴ From this Prāṇa, He created śraddhām, faith, that is the source of stimulus for all beings for good action.

This is according to the reading 'Isvarena iva'. An alternative reading is, 'Isvarena eva, by God Himself (who is Purusa).'

<sup>&</sup>lt;sup>2</sup> Energy, both mental (i.e. intellectual) and physical.

<sup>&</sup>lt;sup>3</sup> That is to say, the limiting adjunct through which the Self appears to be individualized and comes to be known as Hiranyagarbha A.G.

As the sum total of all the subtle bodies, this limiting adjunct, called Hiranyagarbha, resides inside the gross bodies and is thought of as one's self. Hence it is antar, inside, and ātman, self.

From that He created the great elements that support by becoming the material constituents of the (physical body that is the) vehicle of enjoyment of the fruits of actions. (He created) kham, space, possessed of the quality of sound; vāyuh, air, possessed of two attributes, its own attribute of touch and the attribute (sound) of its source (space); similarly jyotih, fire, possessed of three qualities—its own quality of colour and the qualities of sound and touch belonging to the earlier two; similarly apah, water, possessed of four attributes-its own individual quality of taste and the infusion of the three earlier qualities (sound, touch, colour); similarly prthivī, earth, endowed with five qualities by virtue of its possession of smell, and the permeation of the four earlier qualities (sound, touch, colour, taste). So also (He created) indrivam, the organs-constituted by those elements themselves -, which are of two kinds and are ten in number for the purposes of perception and action; and (He created) manah, the mind, the lord of those organs, which resides inside and is characterized by doubt and thought. Having thus created the body and the organs of the creatures, He created for their sustenance annam, food, constituted by paddy, barley, etc. Annāt, from that food, when eaten; (He created) vīryam, ability, vigour that is at the root of engaging in all works. After that (He created) tapah, self control, for the sake of the purification of those strong creatures who get involved in the intermixture of castes (through sin). Then (He created) mantrah, mantras, comprising the Rk, Yajur, Sāma, and Atharva texts, which are the means of (religious) activities for those who have purified their internal and external organs with the help of self-control; then karma, rites, such as Agnihotra; then lokah, the worlds, the results of rites. And in these worlds He created nama, names, for

instance Devadatta or Yajnadatta, of the created beings. Thus, in conformity with the seeds constituted by such defects of the creatures as ignorance, these parts were created—like two moons, mosquitoes, bees, etc. created by the blurred vision of a man suffering from the disease called Timira, or like all sorts of things created by a dreamer—, and these again merge into that very Purusa by giving up such distinctions of name, form, etc.

How?

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते। एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः।।५॥

5. The illustration is this: Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these sixteen parts (i.e. the constituents) of the all-seeing Puruṣa, that have the Puruṣa as their goal, disappear on reaching the Puruṣa, when their names and forms are destroyed and they are simply called as Puruṣa. Such a man of realization becomes free from the parts and is immortal. On this point there occurs this verse:

Sah, the illustration is this: In the world, yathā. as;

<sup>1</sup> Taking them as His aid.

imāḥ, these; syandamānāḥ nadyaḥ, flowing rivers; samudrāyanāh, that have the sea as their goal, the place where they get absorbed; samudrain prāpya, after reaching the sea; gacchanti astam, court disappearance, lose their names and forms; - and tāsām nāma-rupe, the names of those (rivers), for instance, Ganga, Yamuna, etc., that have become absorbed; bhidyete, get eliminated; and, as a result of that merger, their substance that is water, samudrah iti evam procyate, is called merely by the word sea;evam, similarly, as is this illustration, so; asya, of that Purusa, who is possessed of the attributes mentioned before, and who is being considered here; paridrastuh, of Him who is the seer on all sides, who is the agent of a vision that is identical with His real nature, just as the sun is everywhere the agent of the light that is identical with itself; imah sodaša-kalāh, these sixteen parts—the parts, counting from Prana, that have been mentioned; purusayanah, which have the Purusa as their goal, the place where they get identified, as the sea is with relation to the rivers; prāpya purusam, on reaching the Purusa, on getting identified with the Purusa; astam gacchanti, disappear, in that very manner; ca, and; āsām, of them, of the parts; the respective nāma-rūpe, names such as Prāna, as well as forms; bhidyete, get destroyed. When names and forms are eliminated, the entity that remains undestroyed, procyate, is called, by the knowers of Brahman; purusah iti evam, as Purusa. Sah, he, who has become thus enlightened after being shown by his teacher the process of the absorption of the parts; bhavati, becomes; akalah, free from the parts, when the parts, viz Prāna and the rest that are the creation of ignorance, desire, and action, are absorbed through knowledge; (and he becomes amrtah, immortal). Death is a creation of the parts originating from nescience. When those parts are gone, one becomes immortal just because of one's partlessness. *Tat*, with regard to this matter; bhavati, there occurs; esaḥ ślokaḥ, this verse:

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः। तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥६॥

6. You should know that Purusa who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

Iva, as; arāḥ, spokes, which are, as it were, the dependants of a chariot wheel; pratiṣṭhitāḥ, are transfixed; rathanābhau, in the nave of a chariot wheel; that is to say, as they are dependent on the hub, so; veda, one should know; tam vedyam puruṣam, that knowable Puruṣa, who is the self of the parts (limbs) and who is called Puruṣa because of all-pervasiveness or existence in the city (i.e. pur of the body); yasmin, in whom, in which Puruṣa; pratiṣṭhitāḥ, are transfixed; the kalāḥ, parts (limbs), during the states of origin, continuance, and dissolution. (You know Him) yathā, so that; O disciples, mrtyuḥ, death; mā vaḥ parivyathāḥ, may not afflict you on any side. If the Puruṣa remains unknown, you will continue to be miserable under pain inflicted by death. Hence, may that not fall to your lot. This is the idea.

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेदः। नातः परम-स्तीति॥७॥ 7. To them he said, 'I know this supreme Brahman thus far only. Beyond this there is nothing.'

Having thus instructed them (i.e. the disciples), Pippalāda uvāca ha, said; tān, to them, to those disciples; 'Veda, I know; etāvat eva, thus far only; etat, this; param brahma, supreme Brahman, that is worthy to be known. Ataḥ param, beyond this; na asti, there is not—anything higher to be known.' Thus did he say this in order to remove from the disciples any doubt that there might still remain something unknown; and also in order to generate in them the conviction that they had attained the final goal.

It is being stated what those disciples did when they found no recompense for their knowledge after being taught by the teacher and getting their purposes fulfilled:

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति। नमः परमऋषिभ्यो नमः परमऋषिभ्यः॥८॥

## इति प्रश्नोपनिषदि षष्ठः प्रश्नः॥

8. While worshipping him they said, 'You indeed are our father who have ferried us across nescience to the other shore. Salutation to the great seers. Salutation to the great seers.'

It is being stated what; ie, they said; arcayantah, while worshipping his feet by offering handfuls of flowers and saluting him with their heads: Tvam hi, you indeed are; nah, our; pitā, father, since you have generated through

knowledge a (fresh) birth in Brahman that is eternal, ageless, deathless, and fearless. Since it is you who, with the help of the raft of knowledge, have ferried us avidyāyāh param pāram, across ignorance or false knowledge-as though across an ocean itself, infested with birth, old age, death, disease, sorrow, etc., which are like sea animals ---, to the other shore of the boundless ocean of nescience. called emancipation, consisting in absolute cessation of rebirth; therefore your fatherhood towards us is more justifiable than that of the others (i.e. our real fathers). The other father, who begets the body alone, is yet the most worshipful in the world, what to speak of one who guarantees absolute fearlessness? This is the purport. Namah, salutation; paramarsibhyah, to the great seers, the originators of the line of traditional transmission of the knowledge of Brahman. The repetition of namah paramarsibhyah is for showing respect.

> 3% भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजन्नाः। स्थिरैरङ्गैस्तुष्टुवाः सस्तनूभि-र्व्यशेम देवहितं यदायुः॥

ॐ शान्तिः शान्तिः शान्तिः॥

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